

# THE Japan Weekly Mail.

A POLITICAL, COMMERCIAL, AND LITERARY JOURNAL.

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It is requested that notice of the intention to discontinue a subscription be so given as to reach Yokohama before the date of its effluxion.

## NOTICE.

ON and after the 1st of July, Notices of Births, Marriages and Deaths will be charged \$1 each insertion.

Such Notices cannot be inserted in this journal unless endorsed with the name and address of the person by whom they are sent.

Yokohama, 25th June, 1874.

## Notes of the Week.

THERE is no news from China, and the suspense created by its non-arrival is trying. In Yedo there is much excitement, activity and spirit, and those who have seen the drilling of the troops which are every day mustering there in increasing numbers, speak with high praise of their appearance and soldierly bearing. If a call has to be made on the nation it will certainly be responded to by all classes with readiness and enthusiasm. The nobles have come forward to offer a part of their revenues, the *samurai* their swords, and the traders will have to do the same with their money, nor are we disposed to think they will do it unwillingly. The memorial of the nobles, which will be found elsewhere, shows the spirit which animates them, but is not without its amusing side. We fear the prospect of getting an indemnity out of China for the expenses of the war, or compensation for the evacuation of Formosa, is a rather remote one, and Takashimaya may probably have something to say to the proposal to deal with his railway scheme.

It is understood that Okubo did not arrive in Peking until the 10th instant, which shows a strange delay in reaching the Capital, for in the early part of the month it was generally supposed that he would have been there by the 27th. And there are strange rumours abroad in regard to his reception, for the truth of which we in no way vouch, but which are given for what they may be worth. It is said that he has been received by the Emperor, though, if the fact be as stated, no certain inference could be drawn from it. On the one hand it might be said that this betokened an earnest desire that peace between the two countries should be maintained. On the other it might be urged,—and the wily nature of Chinese diplomacy would certainly favour the suspicion,—that a reception of this nature would certainly tend to cause delays in negotiation, and make it more difficult to break off relations begun under such flattering auspices. The Chinese will do anything and everything to gain time. Whatever may be the irritation or determination felt by the Government, the mandarins, or the people, the country is in no condition to fight, and numbers are nothing against drilled troops.

THE following is a translation of the original official notice of the German Minister Resident, relative to the sentence passed on the murderer of Mr. Haber.

### TRANSLATION.

The undersigned, the Minister Resident of the German Empire, herewith publishes the sentence of the Imperial Japanese

Government upon the murderer of the Acting-Consul of the German Empire at Hakodate, the late Mr. Haber, and further notifies German subjects and those enjoying German protection, that the sentence has been forwarded to Hakodate on the 14th instant, with the object of being forthwith put into execution.

To Takasaki Hiditchka, Shisoku of the Akita Ken:—"You, in your foolish and short-sighted view, have believed, that the decay of the knowledge of the mother-country, regarded by you with reverence, had its origin in the peaceable intercourse with foreign countries, and therefore you have cherished the one-sided view that it would be the best to kill a foreigner. In order to realize your plan, you secretly left your home and went to Hakodadi. Arrived there, you met, in a part of the town called "Yatchigashira," the Acting Consul of the German Empire, the late Mr. Haber; you then forthwith drew your sword, pursued and murdered him in a most brutal manner. This being a most atrocious deed, and considering that you have committed a highly dishonorable act, you herewith are, according to the criminal code, sentenced to be expelled from the Class of Soku and afterwards to be beheaded.

September 25th, 1874.

## NOTICE.

TO THE COLONIAL DEPARTMENT, THE *Fu's* AND *Kens*:

Whereas, according to the Notification No. 110 of the 11th month of the current year, the Shisoku of the Akita *ken* Takasaki Hiditchika, having been sued for wilful murder of the Acting Consul of the German Empire, and this trial having been concluded, he has been sentenced as above mentioned. The crime for which the murderer has been sentenced being a serious one, which is calculated to injure the peaceful relations with foreign countries, the head of the criminal would have to be exhibited according to the Criminal Code before its revision, but whereas the Code has been revised, the sentence is that of decapitation only.

In bringing this to notice, it is herewith made known and ordered, as was done some time ago, that our subjects should be made to understand this notification well, so that in future such crimes shall not again be committed.

THE meeting of the Residents convened to take into consideration the insufficiently protected state of the settlement was held on Monday at the Chamber of Commerce.

Mr. Wilkin was called to the Chair, and explained the objects of the meeting.

The following resolutions were then passed.—Proposed by Mr. Hooper and seconded by Mr. Strachan.

"That the frequent burglaries now occurring are to be attributed to the inadequacy of the native police force for the protection of the foreign settlement."

Proposed by Mr. Wylie, and seconded by Mr. North,

"That it is desirable to continue to urge upon the Japanese Government, through the medium of the Board of Consuls, the necessity of an increase of the police force, and a thorough patrol of the foreign settlement, and special examination of suspicious characters crossing the bridges during the night." Carried.

Proposed by Mr. Cope, and seconded by Mr. Pistorius,

"That a committee of five be appointed, who shall place themselves in communication with the Board of Consuls, and act generally on behalf of the foreign community in this matter, reporting progress from time to time through the newspapers, and if necessary summoning a public meeting." Carried.

The committee below was then elected:—Messrs. T. Walsh, P. E. Pistorius, A. Evers, A. J. Wilkin, and E. G. Vouillemont. The meeting, which was very thinly attended, then was dissolved.

THE remarks of the Chairman at the Meeting of Monday last on the subject of the registration of servants deserve the consideration of the residents. He said that the Governor had established an office for this purpose, that this office was under his own control, and that no fee was charged for registration. The chairman believed that this new system was free from the objections which were justly raised against the old system, and thought that, if adopted by the residents, it might do much to stop the non-violent class of robberies. The old system had been abolished because it was so odious to foreigners, while the new one appeared to have the approval of the Consuls. The former was made the instrument of "squeezing"; the latter promises to be free from this very important objection.

AN Inquest was held on Sunday at the Camp of the Royal Marines upon the body of Corporal Curtis, who was found drowned close to the steps leading down to the Homura Creek near the Iron Works of Messrs. Whitfield and Dowson. How Curtis came by his death it is impossible to say. One of the men of the Battalion was doing something to the boats slung opposite these steps when his attention was called by a Japanese to a body in the water close by. It proved to be that of Corporal Curtis, who was last seen alive on Friday night at about 9 o'clock near the Temple at the top of Homura. Curtis was a steady man, and a great favourite in the Battalion which has lost him.

The sides of the Creek, being unprotected by rails, are, on dark nights, sources of danger, to guard against which there should be either lamps or rails erected.

THE following captures were made by the Police last week:

11th September	Caught one Thief.
12th	one do.
13th	one do.
14th	one do.
14th	four Burglars (godo) forcible robbery.
15th	two Thieves.
16th	one Burglar.
16th	one Thief.
16th	one do.
18th	five Burglars.

BOTH the American and French Consuls have dealt some heavy and effective blows this week at the gambling-houses. The keeper of the *Hôtel de l'Univers* has been threatened with deportation in case his house is again used for public play, and General Van Buren has heavily fined Wm. Nuttall, a proprietor of one of these establishments, and stated his intention of doing all that lies in his power to protect the community against them.

THE *Japan Gazette* publishes the following translation of a spirited address to the samurai by Mr. Watanabe, Vice-Governor of Osaka:—

It is not long since the Saga insurrection was ended. Then as now you were courageous in combatting the enemy in the service of your country. Your fidelity to the State merits reward, I recall it and shall never forget it. The officers who were then in Osaka for the defence of the district, and to whom I have reported your noble conduct and your fidelity to the country have been highly approved. But before you could even start the insurrection was finished. To-day the country demands other services from you. The Formosan war has produced great complication between China and Japan. The hour has come for you to shew your bravery and fidelity to the country. You have no desire to remain indifferent to this great affair, in which is bound the glory or the ruin of our empire. Courage, then! And may your example be quickly followed by thousands of your brothers. You will fight our new enemies. You will die for the country. But your name will be honoured by the nation; and all the world will speak of you with respect and admiration.

THE following is from the *Alta California*. We venture to say that it is utterly untrue:—

"Private advices from other sources [a previous paragraph quotes General G. B. Williams as authority] report the arrival of a prominent American officer, who had obtained leave of absence from the Government, whose mission is to sell a large quantity of arms to the Japanese Government. The mission of this official, it can be stated, was projected, and he started to Japan previous to any difficulty between China and Japan. In fact, negotiations for the sale of the arms referred to were almost completed by correspondence through the Spanish *Chargé d'Affaires* here before the officer left this country, and his only object in visiting Japan was to ratify the sale and benefit his health by a sea voyage."

A MEETING of the Agents of the Insurance Companies was held at the Chamber of Commerce Rooms on Thursday afternoon, a large number of the English offices being represented. The subject of the wooden cornices with which many of the recently-built houses are surmounted, and the formation of a Salvage Company occupied the attention of the meeting.

WE read in the *Gazette* of Monday that H. I. M. the Mikado held a review of the troops in garrison in Yedo on the 19th instant at Itzushima. The manoeuvres were, it is said, very satisfactorily performed by the soldiers, and reflected much credit upon their instructors the French Military Mission.

A Meeting of the Nobles was held on the 25th to consider the question of contributing a part of their revenues to assist the Government during the expected war with China.

His Majesty the Mikado entertained the Foreign Representatives on Tuesday last at breakfast at Hama-goten.

WE learn that the newly appointed American Minister to China will leave San Francisco by the next Mail Steamer.

At a Meeting of Englishmen called at the Y. U. Club on Monday, to make arrangements for the forthcoming boat race Mr. Rickett was called to the Chair. After some little discussion Mr. Tripp was appointed trainer and empowered to select a crew.

#### SHIPPERS OF SILK.

Per Messageries Maritimes steamer *Valga*, despatched on the 23rd September:—

	Marseilles.	London.
Bolmida .....	33	34
Sitwell, Schoyer & Co. ....	41	—
Ilecht, Lienthal & Co. ....	134	—
Ziegler & Co. ....	10	—
Siber & Brennwald .....	22	—
Sté. Fco. Japonaise .....	30	—
Noyer .....	4	—
Strachan & Thomas .....	—	21
Reiss & Co. ....	—	56
Paul Heinemann & Co. ....	—	91
Sundries .....	179	137
	453	339

Total Silk..... 792 Bales.

12 case Silkworms Eggs.

#### IMPERIAL GOVERNMENT RAILWAYS.

YOKOHAMA AND YEDO LINE.

23rd September, 1874.

Statement of Traffic Receipts for the week ending Sunday, 20th September, 1874.

Passengers.....38,623.	Amount.....\$9,232.96
Goods and Parcels.....	1,046.88

Total.....\$10,279.84

Average per mile per week \$571.10.

18 Miles Open.

Corresponding week, 1873.

Passengers.....28,095	Amount....\$8,029.32
Goods and Parcels .....	238.31

Total ..... \$8,267.63

## WHY WAR ?

SO long as the question of peace or war still remains open, it is difficult to write of anything else. We cannot endure to think of these two countries being plunged into a strife for which there is no actual necessity, which represents no long pent-up hostility, or newly excited animosity of a really bitter nature. The Japanese may have felt revengefully against the Formosan savages, but it is absurd to think that they actually entertain bitter feelings against the Chinese. The Chinese, on the other hand, may resent the position taken in Formosa by the Japanese; but the feeling of surprise and resentment is one thing, the desire to shed blood is quite another. Neither nation *wishes* to go to war with the other. Surely, under these circumstances, a way should be found to accommodate the quarrel which has arisen.

What is the position of China? She has distinctly been wanting in her duties to other nations, and, among others, to the Japanese, in not preventing the commission of repeated outrages on the coast of Formosa. It is true that she disclaims all responsibility for the acts of the savage tribes in the Island. But she claims possession of the Island, and this possession involves duties, which, as was proved in the pamphlet we published last week, she actually acknowledged on one occasion, and took initiatory steps to fulfil, though she subsequently retraced those steps. On the other hand, she claims that Japan has no right in Formosa; that her presence there is an intrusion; that she will not suffer a joint occupation of the Island; that while she expected only a Mission to the savages which she was willing to permit, an Expedition has been made against them which was not justified, and that this Expedition has been followed up by occupation.

Thus she has been distinctly wrong up to a certain point, and is distinctly right on other points.

What is the position of Japan? She was gravely wronged in the murder of her people. She had no quarrel or cause of quarrel with China, but she had quarrel with the Formosan savages, who had committed these murders. She represented her intention of sending a Mission to them, and may plead that nothing less than an armed Mission would have been effectual. Expeditions had previously been made by other nations which effected nothing. The danger to the mariners of all nations remained as great as ever, while the contiguity of her own coast to Formosa, and the position in which her sailors might at any time be placed, made it imperative on her to do the contemplated work effectually. But she had no quarrel with China, and being misled, as she most assuredly was, on the question of the right of occupation, she must see, and should be willing to acknowledge, the error into which she was led.

Thus she was right up to a certain important point, and wrong beyond this point.

This being the case—there being a divided right and wrong on the one side, and a divided right and wrong on the other side; there being no real mutual animosity, ancient or modern, and there being many good reasons on both sides against going to war, why is war to break out? Surely by means of the moderate representations of some one, either here or in Peking, it could be avoided. The conscience of the world is far more sensitive than it was on this question. It admits that causes for war may arise, and that even, with all its horrors, war, under exceptional circumstances, may be the lesser of two evils. But it regards an unnecessary war as an enormous evil, and a great crime committed by the nation at whose door it lies.

This case is not complicated one, and ought not to be difficult of adjustment. All that China may justly demand is that the Japanese should retire from Formosa. What Japan may demand is the acknowledgment that she was right in going there. What China must confess is that circumstances have prevented her exercising, as was demanded by the obligations of possession, the duties of control. What Japan must confess is that her own duties ceased with the punishment administered to the savages. Is there anything to hinder an adjustment of the quarrel on this or some such basis?

And it is pertinent to our present consideration of this grave subject to turn our attention to the pamphlet published in our issue of last week. It would be absurd to affect any doubt that it has come from the pen of Mr. LE GENDRE, but it is equally absurd and most unjust to refuse all examination of it on that account. The question is not whether Mr. LE GENDRE holds the brief of the Government, but what that brief contains, and we have arrived at that stage in which all our bitterness and vexation at finding this country misled into a radically false position by a foreigner who has taken a mere book view of a question, instead of a statesman's view, is swallowed up in the desire to see whether means may not be found to accommodate a quarrel which threatens the peace of two nations, one of which—Heaven knows—has had war enough during the past twenty years, while the other is in a travail which enlists the sympathies and hopes of the whole civilized world. It was impossible some months ago to see Japan following this erroneous and pernicious lead without feeling bitterly angry with one who was mainly responsible for it. But the question is now no longer one of persons or personalities, and must be considered in a calmer atmosphere of thought than one in which any account can be taken of Mr. LE GENDRE.

That a good case is made out against the Chinese, in so far as it is shown that they have not done their duty in Formosa, is as clear as possible. And, if for the sake of argument alone, let it be conceded that neither by right of discovery, nor conquest, nor the exercise of sovereign rights or political jurisdiction, nor by conveying and diffusing the blessings of a higher civilization, have the Chinese made good their claim to the possession of the eastern side of Formosa, viewed from the standard of international law. But it is idle to urge this as a reason for Japanese occupation. The argument is not so much a book question as one of common sense. Was it probable that the Chinese would view with patience, or rather without the angry remonstrance which is the prelude to armed action, the occupation of one half of an Island the other half of which she possesses by undoubted rights, which lies close to her coast, and which would afford any joint occupant a base for dangerous action against her in case of quarrel? Was it probable that she would debate nice questions of right, in a case which concerned her safety and her prestige, by axioms of an international law the obligations of which have only just dawned upon her, and about which Japan knows actually and practically as little as herself? Of course it was not. Supine though she may be, she could not suffer an affront which threatened to become a perpetual menace. The *status quo* was one for which the guiding authorities of the civilized nations do not really provide. Those nations are in a state of organization, and have developed a collective conscience, which make it idle to apply their laws in all their niceties to people like the Chinese and Japanese. Granted that the two latter nations must rise to ultimate obedience to these laws, it is absurd to apply them for the first time in a case which claims adjustment



by the first of all laws or instincts, that of self-preservation. And how could an American, of all persons in the world, advise the assumption of this position—a man who has been brought up on that Munro doctrine which penetrates every fibre of the American political belief, which teaches the greatest possible jealousy of contiguous occupation and jurisdiction, and justifies war in case of danger arising from these causes? False and misleading as all this has been, the worst is behind. What are we to say to this, which forms one of the closing paragraphs of Mr. LE GENDRE's pamphlet?—

Should this condition of affairs be a source of anxiety to China, she can but commence negotiations for the acquisition of Aboriginal Formosa, in the same manner as she would for any territory belonging to another power and of which she desired to obtain possession—setting forward certain pretensions founded upon considerations of pure interest which, as seen from the foregoing, Japan is not bound, either in equity or in law, to respect, unless she should find it also to her interest to do so. Whether the payment of an indemnity as the price of the evacuation and cession to China of the territory which Japan has already conquered, and to the possession of which she now has just as good a title as China has to any of her lands, will be the means of settling the question; or whether some other mode of adjustment not yet openly proposed by either party will be adopted, remains to be seen from Mr. Okubo's mission.

What is this but the engrafting of a filibustering branch on to a stock of inapplicable theory? Under what suspension of principle or immoral prompting could such hopes or schemes have been formed? Had the Japanese retired after having inflicted punishment on the savages, it is conceivable that a claim might have lain against China for the expenses of the Expedition, and that a tribunal of international jurists would have awarded the claim. But the seizure of territory on loose, theoretical and, as we venture to think, inapplicable grounds, with a view of subsequently demanding an indemnity for releasing it, is a proceeding which Englishmen can only call by a harsh name identifying it with the prohibition contained in the eighth commandment. It is rather the misfortune than the fault of the Japanese that they have been seduced and deluded into this position. But the amount of unquestionable right on their side is such that they could afford to abandon it without disgrace or humiliation, especially since it can be shewn that they were misled upon the very point on which they imagined they could most surely justify themselves.

#### A POSSIBLE SOLUTION.

WE have said quite enough in the foregoing article to show that there is about the same proportion of right and wrong on the side of China and Japan respectively in this Formosa question. Neither comes into court with perfectly clean hands. The supineness and neglect of duty on the one side have tempted the spirit of revenge, and even the spirit of aggression, on the other side. Neither is blameless, and neither entirely in the right. Both must be heavy losers by war, whatever either may gain by it. The interests of both are manifestly and strongly against it. The utmost China could gain from it would be the evacuation of Formosa. The utmost Japan could gain would be a little military reputation. There are no colonies to be gained or frontiers to be rectified. But, by this time, the Japanese must be aware that they have been grossly deluded regarding their right to remain in Formosa now that the object of the Expedition thither has been accomplished, and it cannot be doubted that they have offered to leave if the Chinese will only acknowledge that they were justified in going

there. With this arrangement both sides would be satisfied. Is there no means by which some such accommodation of the quarrel could be arrived at? Are we to have all the evils of war on a provocation which is certainly a cause for remonstrance, but not yet one for slaughter? Will it be pretended that it is for the interest of this country, or consonant with the opinions of its best men and its best party, to go to war? Does its honour demand that it should remain in Formosa, and does the honour of China demand that, except in the very last resort, she should compel, or attempt to compel, the evacuation of Formosa by force? Assuredly, neither the one nor the other. The honour of both may be satisfied by a friendly adjustment of the matter, and the interests of both may be protected by the same means.

But, as we have lately written rather plainly about the pretexts under which the advances of Europeans are sometimes made to the Asiatic nations, and shewn that a more open mode of procedure would conduce at least as much to the furtherance of our interests, while it would be infinitely more consonant with our professions of candour and straight-forwardness, it would ill become us—as indeed, it is but little to our humour—to conceal the fact that the interests of foreigners are also largely bound up in the maintenance of peace. It cannot be doubted that if this nation is put to the necessity, it will fight very hard, and the Chinese are utterly mistaken if they imagine that they will achieve a series of easy victories. The Japanese are full of warlike spirit, they are well armed and well drilled, and nine out of ten of their men are soldiers by birth, who have inherited the swords worn by their fathers, and possess pride enough to die gladly with them in their hands. They love danger more than labour, and the vigour of this love has not yet been undermined by luxury or sedentary occupation. Numbers have never yet carried the day against a breed of warlike men. “Neither is money the sinews of war, (as it is trivially said) where the sinews of men's arms, in base and effeminate people, are failing.”\* They are eager to fight, and whether this disposition arise from an ignorant undervaluing of their enemies or an overweening confidence in themselves, the result is to double at least the value of every man. NAPOLEON used to say that, in battle, the moral as compared with the physical force was fully two to one, and the Japanese would assuredly have this advantage on their side. The contempt which the Chinese official may feel for the Japanese arises from the fact that the latter has thrown off the Chinese mode of thought and ideal of civilization; but this contempt does not assuredly extend to his rival's sword-arm. The Chinaman exalts the idea of law and reason above the idea of force, and he is so far the superior man. The nations who have achieved true greatness possess both, and support the one with the other. But if quarrels arise between those who possess only one of these advantages, and the quarrels have to be settled in the field, commend us to the men who use their swords best. It is idle to say that the Chinese will do this.

And all this bears very directly upon our interests. If war breaks out, the chances are that it will continue for a long while. Its expense will be very great. A few of us will be gainers by it; the remainder will be heavy losers. If it necessitates, as it would, after a certain time, fresh issues of paper money, gold will flow from the country, the currency will become inflated, trade will assume a hectic look which will be mistaken by many for the look of health, imports will pour in, and all the power

\* Bacon's Essays. *The Greatness of Kingdoms.*

Original from



of the Government may be unable to keep the paper currency at par. Then will come a distress such as this generation in this country has no knowledge of, and our merchants will be the great sufferers by it. Every one of their customers may find his wealth disappearing day by day, fear may become panic, and panic universal ruin.

But though we have frankly admitted that our interests are our first consideration in hoping that this war may be avoided—for we may still be permitted to hope, in spite of all our misgivings of last week, well justified as we then considered them—we cannot forget the weight due to other considerations. Were war to break out, the progress of this country, from which we have hoped so much, and of which, in spite of great occasional discouragements, we cannot bring ourselves to despair, its higher, and even much of its lower, education, its public works, the amendment of its laws, the adjustment of its new administrative machinery to its new and higher organization, the prospect of that intellectual advance which comes with advancing wealth and higher aims, all these would be thrown back, and nearly everything begun in the last six years would be stopped and ruined by stopping. We cannot tell into what form the huge hammer of war would beat the then heated metal. It might possibly be benefited by the blows, but we somewhat doubt whether there be yet virtue enough in the mass to render this certain. If, with honour, Japan could escape the process, we ardently desire to see it avoided, for the metal is not yet cool in its new mould, and if this should be broken a thousand ills might ensue.

Is it then useless to call on the Ministers of the Christian Powers at the Courts of these two nations, to see if, by some means, they cannot interpose a friendly and conciliating presence between the contending parties, and prevent war? The resources of diplomacy are neither so few nor so unpliant that they should fail before a question of this kind, complicated by no abstruse and difficult issues, and assuredly not one which has, as yet, aroused any real intensity of angry feeling on either side. That there are difficulties in this course we frankly admit—difficulties of approach, of entrance, of access, of investigation, of willingness, perhaps, to accept arbitration. But nothing short of demonstrated impossibility will satisfy us that, in the interests of their own citizens and subjects, in the interests of these two nations now unhappily divided by this deplorable misunderstanding, in the interests of civilization and humanity, and of that Christianity which embraces and implies both, the counsels and influence of our Representatives must be powerless in this matter. The time may come when interposition, in a form far more invidious, may be a duty urgently demanded by complications arising out of this contention. Passions now little more than warm may then be burning fiercely, and the difficulties of intervention may be increased a thousand fold. If the difficulty of intervention is the bar to the proffer of friendly offices, it increases day by day, and day by day the chances diminish of its being any avail until the mischief has actually begun. It is said that the bitterness now felt between the two disputing countries would be transferred to the foreign Powers who interposed between them. This may be doubted. In war the neutral is always an object of dislike. Friendly intervention now, if requested and accepted in a becoming spirit, could not fail to have the desired effect, while any action on the part of the Foreign Powers by and by might produce a bitterness the effect of which would linger in the minds of a whole generation.

## MUNICIPAL.

IF there was not much life or vigour about the Meeting of Monday last—and there certainly was little of either—it arrived at a very practical conclusion in appointing a Committee to give effect to its views and intentions. The preliminary resolutions passed embodied the complaint that the safety of the settlement was inadequately provided for the present police force, an increase of which was recommended, together with a more thorough system of patrol and a special examination of suspicious characters crossing the bridges at night. But, in point of fact, these Resolutions open up the whole question of the obligations of the Japanese Government in respect of the Municipal regulation of the settlement, and in the present condition of affairs it may be well to examine this with some attention. We shall not pretend that the task is an agreeable one. It is like looking into a sepulchre strewn with dead men's bones; or, at the least, into a cave where lie the "remnants of a palæozoic age," which, as we all know, may be easily and rapidly converted into formidable missiles.

Now the first agreement made on this subject between the Treaty Powers and the Japanese Government is to be found in a document, dated the 19th December 1864, published on p. 204 of the edition of 1871 of the Treaties. The 12th article of this Notification is as follows:—

Finally, in order to avoid all further discussion about the keeping of roads, drainage, cleaning of streets and other Municipal objects for which hitherto the Japanese local authorities have been held responsible in view of the high rental paid by all Foreign leaseholders, it has been agreed that these objects shall henceforth be secured by the Foreign Land-renters themselves, and towards the expenses that must be incurred annually there shall be a deduction of 20% from the yearly rent paid by all lands leased to foreigners, to be paid into the Municipal fund.

But, for many reasons, this arrangement worked so badly and created so much consequent dissatisfaction, that, in October 1867, a memorial was addressed by the Land-Renters to the Foreign Representatives, requesting that the Japanese Government would resume the control and management of the Municipal affairs of the foreign settlement. This request was duly considered by the Foreign Ministers, and forwarded to the Government with certain recommendations which they deemed necessary for the maintenance of order and health within the concession. They advised the appointment of a Municipal Director who was to be subordinate to the Governor of Kanagawa, sketched an outline of his duties, and promised to instruct their respective Consuls to aid him in the performance of such of those duties as demanded consular support. This system is still in existence. It cannot be said, on the whole, to work ill—or, we might say, very well. We have well-made and fairly-kept roads and good drainage, and had, up to the late irruption of thieves, a very fair amount of protection from the police. We shall hardly reproach it with the absence of street lights, as this has been, to a considerable extent, our own fault. On the other hand it may be said that had any such disagreement as that which has arisen on this question occurred in a municipal organization, the voice of the majority of voters would have carried the day, and as the quarrel was only one over the mode of assessing the lighting rate, we should long ago have had our lamps, whatever might have been the method devised for paying the expense of them.

But we do not now propose, nor, indeed, does it appear necessary, to disinter the records of the past further than we have done. We have shewn how the present condition of affairs arose, and our readers can form their own

estimate of the merits or demerits of the system now in operation. The fact is that we have arrived at a point in the history of the settlement when it is necessary to look boldly in the face these two questions:—First; What do we require? And second; What may we rightfully require the Japanese Government to do for us?

In answer to the first question, it may be said that we want our roads maintained, and, as occasion demands, extended; our system of drainage kept in repair; our streets lighted, and an efficient body of police maintained. In answer to the second question, we think we can only ask the Japanese Government to contribute towards these requisites a certain proportion—be it larger or smaller, and we are quite willing to take the former alternative of the ground-rents which are levied for this very purpose, and which, say what we may, are enormously high. But the expenses of controlling and maintaining the settlement have now reached a figure considerably above the aggregate ground-rents. The former amount to \$70,000 annually; the latter to \$57,000. We must also remember that the Government has drained the settlement at a very heavy expense, and though for some years it gave us a very small amount of compensation for our rents, its outlay on the settlement during the past four years has undoubtedly swallowed up the balance to the credit of the account; and, as we have said, the expense of maintaining the settlement now considerably exceeds the revenue derived from it. It is impossible to plead that this is either a just or reasonable condition of affairs. We might fairly enough urge that if we had the management of our own affairs we could do it for less money; though we would not have our readers forget that, when this was attempted, we fairly broke down, spent in fifteen months, three years of income, granted from back rent, and then had to implore the Government to resume the task we had undertaken. But we cannot ask the Japanese to spend, as they unquestionably are now doing, more money on the settlement than they actually receive from it; and it becomes a question whether the importance of what we want, united to the inevitable refusal of the Government to go on providing it for us at a heavy loss to themselves, does not force the matter into a position which becomes an entirely new starting-point from which to consider it. It appears to us that this is so, and the question is, what is now our best course?

It may be considered certain that the Japanese Government, now that they are asked to contribute more than they receive on this account, and in view of the constant pressure which, in one form or another, will be brought to bear on them if the settlement continues in its present condition, will be more disposed to hand over the management of it to foreigners than when they were getting a good annual profit out of the arrangement. If we are prepared to say, Give us eighty per cent of the ground-rents, and we will manage our own affairs, the Government would be a gainer of \$25,000 yearly. It would, in round numbers, receive \$11,000 from the ground rents, and be spared \$14,000 which is now the excess of expenditure over revenue which it is called on to find for us. Times are hard. The preparations for possible war render the Treasury jealous of the expenditure of every dollar, and every account is narrowly scrutinized. The time is thus favourable for our request, while the advantages of granting it are obvious. But presuming it were granted—not that this goes so easily or is merely a money-question—are we really in a position to take the management of affairs ourselves? It may be so; but can be on the sole condition that we are willing to tax

ourselves. That we can get the police, road, drainage and lighting work done for less than the Japanese may greatly be doubted, though we shall not deny its possibility. But do not let us forget that we should be undertaking to do for \$45,500 annually that which it now costs \$70,000 to do. Is it probable that we should succeed without the necessity for taxing ourselves? In our opinion, it is impossible.

We have not here touched upon the difficulties of getting the Treaty Powers to agree to an arrangement by which such taxation could be enforced, presuming, of course, that the Japanese Government would concede the first position. But we sincerely trust our readers do not cherish any illusions on this subject. Some doubt the willingness of the Ministers to make any such arrangements for us. Our own experience bids us rather believe that they do not see their way to do it. It would require special Bills in the respective Parliaments of at least three of the Treaty Powers to give legal force to any such measure, while the failure to pass such a Bill in any one of them would upset the collective arrangement. And how long would it be before the final agreement could be arrived at? We really are between the horns of a dilemma in this matter, on either horn of which the settlement goes to ruin, or, at all events, falls into and remains in a state which is deplorable if not scandalous.

We have only here attempted to show exactly how the whole question stands, and invite our readers to consider it attentively for themselves.

#### RECORDS OF ASSEMBLY OF NOBLES!

"*Nishin Shinjishi*," September 22nd, 1874.

The Expedition against Formosa being a matter of great national importance, we addressed a Memorial on the subject to the three Daijin some time ago. Watanabe Nobori, Gonchiji of the Osaka Fu, has taken the opportunity of our endeavouring to do some service worthy of our position to lay before this Assembly the following paper. I now call a special meeting for the 25th instant, in order to consider it and to deliberate on such action in the matter as our means permit. Consider this question maturely and discuss whether or not the proposal should be adopted.

The amount will of course depend on our means. It is not absolutely necessary to follow the figures of Watanabe's Memorial.

(Signed) THE PRESIDENT.

September 10th, 1874.

#### MEMORIAL.

At the present time when the same rights have been accorded to samurai and to common people, how is it that those who hold the title of noble are alone raised above the rest of the people? No doubt, because the Emperor in his wisdom has judged fit, in consideration of the services rendered to the country by their ancestors, to identify their interests permanently with his own. Is not the responsibility of the nobles a heavy one? With a view to meet this responsibility, the nobles have made arrangements for meeting and deliberating, and their object is to devise measures for the public good of the nation, thus taking their place as leaders of the people. I myself have great faith in this undertaking; but there are not wanting people who exclaim against it and say that it will be useless.

We are at present in an unforeseen position of difficulty in our foreign relations, and a trifling change in the situation may bring war upon us at once. At the critical point of our history, one mistake may be the means of undoing in a single day not only what has been accomplished since the revolution, but even the great work of

the return to the ancient *résumé*. It is no doubt true that the Government will decide on a plan which will render our success certain, but still it is a time when every subject must perform his own duty and show his gratitude to his country.

Now in war two things are needful, men and money. No matter how ardent the warlike spirit may be, if it is not seconded by money its ardour can produce no effect. It is possible that all the money now in the Government treasury may not suffice to meet the costs of the war, and it has accordingly been announced that the sum allotted for the expenses of the Imperial Household has been diminished, and great economy practised. This being so, the temper of the nation surely ought to be the same. The people must also curtail their ordinary expenses and render assistance in this imminent danger.

I have been informed that at a state meeting the memorial of one Takashima, proposing that a railway should be opened to Awamori, was discussed. This is a scheme which promises great advantages to the Empire, and should not be allowed to fall through. But if we ask whether it is a pressing matter or not, it is plain that it has no immediate urgency. It will not be too late to carry out the railway project when the Chinese question has been settled. What I desire is that this money should be diverted, and applied to the assistance of some branch of the war funds. If I accept the calculations made by Takashima, one fifth of the revenues of the nobles would produce more than 900,000 *yen* yearly. If one half were given up, the amount realized would be (sic) 4,500,000 *yen*. If this sum were contributed to the war-fund, it might be at once repaid out of the indemnity to be recovered from China in case we are successful, and in that event the nobles would incur no great loss. But in the possible event of a great disaster, is it likely that the nobles alone would save their revenues? As in the proverb "There are no whole eggs when the nest is upset." This shows that the interests of the country and of those who have rank and revenue are the same.

If however, there should still be a deficiency, no one can complain if it should be necessary to borrow from the people. The nobles are in rank above the people and are their natural leaders. If upon grounds of public duty they forget their own personal interests, and, by showing the necessity of aiding the Government, should rouse up the people, what man who has a heart will not join with them in their zeal? But until then can the devoted loyalty to their Sovereign of our nation, ruled over by an unbroken line of Princes, be displayed to foreign nations, or can the nobles do anything in return to the Emperor for associating their interests with his own or discharge the responsibilities of their rank? If this great duty is remissly discharged, I fear the object aimed at in constituting their assembly will not have been gained. What will those then say who now exclaim against it and call it useless?

I respectfully beg to submit this matter for the consideration of the Honourable Assembly.

(Signed) WATANABE NOBORI.

To the Honourable Assembly of Nobles.

10th September, 1874.

### THE REVIVAL OF PURE SHINTŌ.

(Continued from our last.)

This attack on the current Chinese philosophy was represented by a scholar named Ichikawa Tatsumaro, who in a pamphlet entitled *Maga-no-hire* begins by saying: "A certain man having abandoned himself to the study of the *Kojiki*, *Nihongi*, *Manyōshū* and other books of the kind, until he had thoroughly masticated the old fables about which later ages can know nothing, and acquired an extensive acquaintance with them, the modern versemakers have sounded his praises as a great teacher. It seems however that he had fancied the "natural-ness" expounded by Laotzu to be a good thing, and he has violently abused the Holy Men. I have now undertaken to refute him."

Ichikawa starts by laying down the principle that unwritten traditions can never be accepted with implicit belief on account of the difficulties which stand in the way

of their being handed down correctly, and the incredible stories are those which have the best chance of being preserved. Now, even allowing that the Chinese system of writing was introduced in the reign of Ōjin Tennō, the documents which Hiieda no Are committed to memory must have been produced after that time, and for the period of about a thousand years which is calculated to have elapsed between Jimmu and Ōjin and the immense period called the "age of the gods" which preceded Jimmu's reign, no written records can have existed at all, since there was no native system of writing in use in ancient times.<sup>18</sup> The stories told us about the earlier ages must have been invented by the Mikados. The name of Amaterasu is probably a posthumous title conferred at a later period. If the sun-goddess is the real sun in heaven, it must have been quite dark before she was born; and yet it is stated that before she was born there were trees and plants, clothing, weapons, boats and buildings. If all these things existed before her birth, it seems probable that both sun and moon likewise preceded that event. It is curious that the stars are not mentioned in the *Jindai no maki*. To say that the sun was born in Japan is a fiction which was probably invented by the earlier Mikados in order to support the assertion that this country is the root and all other countries only branches. The gods in heaven make no difference between different races of mankind, who are formed into separate nations by the seas and mountain ranges which divide them off from each other, and the sun shines equally over all.

During the thousand years or so which are said to have elapsed between the reigns of Jimmu and Ōjin there were no written characters, and no cyclical signs by which time could be measured and its lapse recorded. Men knew that it was spring by the blossoming of the flowers, and that autumn had arrived by the leaves falling from the trees. The statement that a thousand years did actually elapse cannot be accepted with confidence.

The Japanese word *kami* was simply a title of honour, but in consequence of its having been used to translate the Chinese character *shin* (*shén*), a meaning has come to be attached to it which it did not originally possess. The ancestors of the Mikados were not gods but men, and were no doubt worthy to be revered for their virtues, but their acts were not miraculous or supernatural. If the ancestors of living men were not human beings, they are more likely to have been birds or beasts than gods.

This is but a short summary of fifty-four pages of close print, a great part of which is occupied with the defence of the "Holy Men" and the Chinese philosophy. Some of the arguments remind us somewhat of the early deistical writers of Europe who maintained that religion was invented by priests with interested motives. It is not improbable that the author was indebted in some measure to the *Koshi-ssū* of Arai Hakuseki, a rationalistic work composed about the year 1716.

Motoori replied to Ichikawa in a book called *Kuzuhana*, written in 1780. In reply to the accusation of being an admirer of Laotzu, he says that it by no means follows that because that philosopher attacked the "Holy Men," all others who attacked them must be his followers. It is quite possible to have a bad opinion of both Taoism and Confucianism. To maintain the contrary is to resemble certain people who seeing a party of gamblers arrive first at the scene of a fire, and work hard to put it out, believed some honest villagers who came later, and aided in the good work, to be gamblers also. The teaching of the "Holy Men" is like a fire burning a house, Laotzu is the gambler who first tried to extinguish it, and Motoori's own work the *Nawobi no Mitama* is the honest villager.

With regard to the first argument put forth by Ichikawa, he argues that before the invention of writing, the want of it could not have been felt in the same way as it would if we were now deprived of a medium of recording facts on which for ages past we have been accustomed to depend almost entirely. It is an acknowledged fact, however, that we still find ourselves obliged to have recourse to oral language in matters of delicacy or detail which cannot be conveniently committed to writing, and it is probable that the ancient traditions, which were preserved

<sup>18</sup> Kitata Atsutane has made an attempt to prove the genuine character of the *Jindai no maki*, which will be noticed further on.



by exercise of memory, have for this very reason come down to us in greater detail than if they had been recorded in documents. Besides, men must have had much stronger memories in the days before they acquired the habit of trusting to written characters for facts which they wished to remember, as is shown to the present day in the case of the illiterate, who have to depend on memory alone.

The facts that the sacred mirror bestowed by Amaterasu upon Ninigi no Mikoto is still preserved at the Nakatsu temple in Ise, that the sword "Gass-cutler" is to this day at the temple of Amatsu In-Owari, that remains which date from the divine age are even now to be found in various provinces; that the sceptres of the Mikados from Jimmu downwards exist in parts of the Kikai; that numerous relics of the divine age remain in the possession of the Court, and that the Nakatomi, Imbe and Ohtomo families have transmitted the functions which they exercised in the age of the gods in unbroken succession to their descendants of later times, vindicate beyond the possibility of a doubt the truth of the old traditions.

In reply to the argument that if Amaterasu and the sun be identical, there must have been perpetual night before she was born, which is inconsistent with the fact of trees and plants being in existence before her birth; and that therefore the sun must have been hanging in the sky before she was born, he reiterates the statement that the goddess and the sun are one and the same. For although she will continue to shine as long as heaven and earth endure, she was born in Japan, and her descendants to this day rule over the empire. The difficulty of reconciling the statements that the world was plunged into darkness when she retired into the cavern, and that darkness did not exist before she was born is one that would strike even a child's intelligence. The critic need not make so much fuss about this point, as if it were entirely a new discovery of his own. The very inconsistency is the proof of the authenticity of the record, for who would have gone out of his way to invent a story apparently so ridiculous and incredible. The acts of the gods are not to be explained by ordinary principles. Man's intelligence is limited; and there are many things which transcend it.

If we reflect that although Izanagi had to kindle a light when he visited the nether world, because of the darkness which reigned there, while the opposite was the case in the upper world, although the sun-goddess had not yet come into being, it will be clear that was some cause, which we cannot explain, for the darkness of the nether world, and for light existing on the earth. Some principle was evidently at work with which we are unacquainted. After the birth of the sun-goddess, no light could be obtained except from her brightness,<sup>19</sup> as she had been appointed to illuminate the space between heaven and earth, which accounts for the night covering the earth when she went into the cave.

Many other miracles occurred in the age of the gods, the truth of which was not disputed until men were taught by Chinese philosophy to analyse the acts of the gods by the aid of their own feeble intelligence. The reason assigned for disbelieving in miracles is that they cannot be explained, but in fact although the age of the gods has passed away, wondrous miracles surround us on all sides. For instance, is the earth suspended in space or does it rest upon something else? If it be said that the earth rests upon something else; then what is it that supports that something else? According to one Chinese theory the earth is a globe, suspended in space with the heavens revolving round it. But even if we suppose the heavens to be full of air, no ordinary principles will account for the land and sea being suspended in space without moving. The explanation offered is as miraculous as the supposition previously made. It seems plausible enough to say that the heavens are merely air, and are without any definite form. If this be true there is nothing but air outside the earth, and this air must be either infinite or finite in extent. If it is infinite in extent, we cannot fix on any

point as its centre, so that it is impossible to understand why the earth should be at rest; for if it be not in the centre it cannot be at rest. If it be finite, what causes the air to condense in one particular spot, and what position shall we assign to it? In any case, all these things are miracles and strange. How absurd to take these miracles for granted, and at the same time to disbelieve in the wonders of the divine age. Think again of the human body. Seeing with the eyes, hearing with the ears, speaking with the mouth, walking on the feet and performing all manner of acts with the hands are strange things; so also the flight of birds and insects through the air, the blossoming of plants and trees, the ripening of their seeds and fruits are strange, and the strangest of all is the transformation of the fox and *tanuki* into human form. If rats, weasels and certain birds can see in the dark, why should the gods not have been endowed with a similar faculty.

In reply to an observation of Ichikawa's that "to obey and revere a sovereign, no matter whether he be good or bad, is the part of women," after an argument intended to prove that it is not safe to allow subjects to criticise the acts of their prince, Motoori says, "Thus, even if the prince be bad, to venerate respect and obey him in all things, though it may seem like a woman's duty, is the right way of action, which does not allow of the obligations of a subject towards his prince ever being violated."

All the moral ideas which man requires are implanted in his bosom by the gods, and are of the same nature as the instincts which impel him to eat when he is hungry and to drink when he is thirsty. But the morals inculcated by the Chinese philosophers are inventions, and contain something more in addition to natural morality.

The facts that many of the gods are invisible now, and have never been visible, furnish no argument against their existence. Existences can be made known to us by other senses than those of sight, such as odours and sound. While the wind<sup>20</sup>, which is neither seen, heard nor smelt, is recognized by the impression which it makes on our bodies. The gods of the divine age are indeed no longer visible, but in that age they were visible. The sun-goddess must be excepted, for she is visible to all men even now. And as for the gods whose existence was never perceived by the eyes of men, they are known by their special modes of action upon men. All our knowledge comes to us in fact by our senses. We thus know that fire is hot and water cold, but of the nature of heat and cold we can discover nothing.

There is a tradition in China that the left and right eyes of PuanKu became the sun and moon, which is, however, usually discredited because the natives of that country, being admirers of false knowledge assign the origin of these two luminaries to the Positive and Negative Essences. The real truth is that the sun and moon were produced when Izanagi no kami washed his eyes after returning from his search after Izanami no kami in the nether world. The tradition has evidently travelled to China, and assumed the perverted form in which we find it there, during the lapse of ages.

Motoori disclaims any intention of endeavouring to resuscitate pure Shintô so far as to make it the rule of life in the present day. His only object is to present the age of the gods in its real form. All that comes to pass in the world, whether good or bad in its nature, is the act of the gods, and men have generally little influence over the course of events. To insist on practising the ancient "way of the gods," in opposition to the customs of the present age, would be rebellion against that "way," and equivalent to trying to excel it. If men in their daily practice obey the laws made from time to time by the authorities, and act in accordance with general custom, they are practising *Shintô*. It was with this reservation that he vindicated the ancient practice of intermarriage among children of the same father by different mothers, and not in order to recommend its revival.

The *Kenki-jin*, or "The madman thrust into an iron collar," is likewise a controversial work in reply to the *Shokôhutsu*, which was apparently an attack upon the ancient records. The latter is a rare book, and we have not been able to procure a copy, but to judge from the

19. The parallel between the creation of light and the vegetable world before the sun, as given in the I. Chapter of Genesis and the Japanese account is very curious; it might be useful to those who think that the Japanese are the descendants of the lost tribes.

20 He probably means 'air.'

short quotations contained in the *Kenkiōjin* the points in dispute have no direct bearing upon the essential principles of Shintō.

From the central truth that the Mikado is the direct descendant of the gods, the tenet that Japan ranks far above all other countries is a natural consequence. No other nation is entitled to equality with her, and all are bound to do homage to the Japanese Sovereign and pay tribute to him. These truths are enlarged upon in great detail by Motoōri in a work entitled *Giojin Gaigen*, "Indignant words about Ruling the Barbarians," written in 1778. It takes the form of a review of the relations between Japan and other countries from the earliest period down the time of Iyeyasu, as recorded in the histories of both countries, but does not touch upon the subject of the intercourse with Christian states in the 16th and 17th centuries, probably because Christianity was a forbidden question.

That on the earliest occasion when the Mikado exchanged letters and envoys with the Chinese Sovereign, the first step should have been taken by the former is a source of deep annoyance to Motoōri. This deplorable event occurred in the year 707 under the Empress Suiko, when an envoy was sent to China to fetch a Buddhist Sūtra which Shōtoku Taishi remembered to have possessed during a previous state of existence, when he was learning the sacred mysteries in that country. It is true that the Chinese histories contain notices of tribute bearers from Japan much earlier than this date, but these envoys, whatever may have been their character, certainly were not commissioned by the sovereign. As for their paying tribute, the statement is due to the inordinate vanity of the Chinese, who fancy themselves superior to all surrounding nations, whereas they are no better than barbarians themselves, and are bound to acknowledge the supremacy of Japan. The *Nihongi* speaks also of the despatch of Japanese to China in 464 and 468, but Motoōri thinks that they were not accredited to any Chinese sovereign. One of the Chinese histories has an account of the mission sent by Suiko, and gives what purports to a letter from that Empress, in which appears the famous phrase, "The Tenshi (son of Heaven) of the place where the sun rises sends a letter to the Tenshi of the place where the sun sets." If the Empress Suiko really sent such a letter, she treated the Chinese sovereign with far too much civility, and if she had addressed him with some such phrase as, "The Heavenly Emperor notifies (*choku*) to the king of Go (Wu)," he ought to have been filled with gratitude, instead of which he is represented by the Chinese historiographer as having been offended at being treated as an equal. But the truth is that Suiko Tennō wanted to get something from him, and therefore condescended to flatter his vanity. The *Nihongi* relates that this Empress showered civilities upon the envoy who brought the Chinese Emperor's answer, but Motoōri does not care to dwell on this fact.

Uninterrupted intercourse seems to have continued between the two Courts for about two centuries, and then to have ceased during a period of about thirty years. It was unworthy of Japan to enter into relations with a base barbarian state, whatever might be the benefits which she expected to obtain. It resulted in too many cases in the shipwreck of the vessels and the profitless deaths of the envoys by drowning. Had the Chinese ruler paid due reverence to the Mikado as a being infinitely superior to himself, the objection would have been less. After the end of the tenth century the Mikados appear to have ceased sending envoys to China, and Motoōri remarks that "so long as Japan wanted anything from China, she overlooked the insolent pretensions of the Chinese sovereigns, but now being no longer in a position to gain by the interchange of courtesies, she rejected all further overtures of friendship."

The failure of the expeditions sent against Kubli Khan and the Taikō's conquest of Corea of course afford much matter for reflections of a gratifying nature, which are only clouded by the disgraceful conduct of the Shōgun Ashikaga Yoshimitsu, who in writing to the Ming sovereign addresses him as Your Majesty (*heika*), and in one of his letters uses the title 'King' (*kokuō*) in speaking of himself, of the Shōgun Ashikaga Yoshihisa, in sending envoys to ask for money (such sums as 50,000

and 100,000 strings of cash, <sup>21</sup> at a time), and by the unfortunately obsequious language used by the Taikō and some of his generals in writing to the Chinese officials about the negotiations for peace. But the responsibility in these last cases lay with the priests, who being the only men in those days with the slightest tincture of learning, had charge of the correspondence.

The most remarkable point about this long tirade against China is that Japan was indebted to her for all the arts and sciences that make life better than nonentity, for a complete system of government and laws, and even for the very system of writing which enabled the writer to record his arrogant and spiteful feelings.

Of Motoōri's other works relating to Shintō the most important are his commentaries on the *Oho-barai no koto* (1795) and the *Idzumo Kuni-no-miyatsuko Kamuyogoto* (1793) the *Jindai Uzu no Yamakage*, which is a development of his criticisms on the first two books of the *Nihongi* called the *Jindai no maki*, and the *Jindai Shōgo* (1789). This last is a compilation from those parts of the *Kojiki* and *Nihongi* which describe the age of the gods and certain other ancient books, written in the mixture of Chinese characters and *Hiragana* called *Kana-majiri*, with a few explanatory notes. It is intended to give a clearer account of the ancient traditions than either of the original works on which it is based, by eliminating the Chinese order of characters, and substituting purely Japanese sentences.

The *Kekichō shōshi kai*, in six volumes published two years after his death, is of great value to the student of ancient Japanese history. It contains an amended text of all the *mikotonori*, or Imperial messages, which are recorded in the *Shoku-Nihongi* during the period which elapsed from the abdication of Jidō Tennō in 696, down to 791, the 10th year of Kammu Tennō. These messages were delivered on various occasions, such as the recognition of the heir-apparent, the abdication of the Sovereign, creation of an Empress, the punishment of criminals of rank, the outbreak of rebellions, the granting of lands to distinguished subjects, and several were pronounced in connection with the execution of a new kind of dance by the Princess who afterwards became Kōken Tennō. Another was composed for a thanksgiving service for the discovery of gold in Japan, celebrated in 749 at the temple of Tōdaiji in Nara, when the Empress Kōken was present with her whole court, and worshipped the great image commonly called *Daibutsu*. The style is in many cases pure Japanese, and these messages, together with the *norito* preserved in the *Yengi shiki* form the only native prose compositions which are of older date than the 8th century.

Like the other numbers of this pure Shintō School, Motoōri devoted a great deal of attention to the study of ancient language, and composed numerous works of great value in the department of learning. Mr. Aston has given the titles of several of these in the list appended to his Grammar of the Written Language, to which may be added the *Kokinshū Tōkagami*, a commentary on the collection of poetry entitled *Kokinshū*, notes on the *Genjimonogatari* under the title of *G.M. Tama no Ogushi*, the *Chimei Jion Tenyōrei*, on the etymology of local names, the *Manyō Tama no Ogoto* and *Manyōshū haikun*, and the *Uyama-bumi*, a general introduction to Japanese studies. The *Tamakushige* is a highly interesting work on the philosophy of government written in 1787, in which the abuses that were even then beginning to sap the foundations of the feudal system are laid bare with an unsparing hand. A summary of its contents might be of value to those who are interested in modern Japanese politics, but would be foreign to the scope of this paper.

Motoōri's style, less ornate than of Mabuchi, is clear and correct, though sometimes wanting in terseness, and his controversial writings give evidence of his logical powers in dealing with his own premisses. He may be said almost to have created the modern literary Japanese language, and the influence of his example is seen even in the lighter literature of the present day. The violence of his prejudices in favour of everything native and antique is probably due to a reaction against the dominion of Chinese ideas and forms of expression, which at the time

21. The string of cash was probably worth about a dollar.

he thought and wrote bade fair to extinguish every trace of Japanese nationality. No author can be studied to such advantage by those who wish to acquire a mastery of written Japanese.

(To be continued.)

## THE PAPERS RELATING TO THE FORMOSA QUESTION.

(*Nisshin Shinjishi*, 20th, Sept. 1874.)

In our issue No. 93 of this year (August 26th), we stated that seven official members of the Assembly of Nobles had addressed a letter of enquiry to the three Daijin respecting the Formosa Affair. We are now informed that the purport of this letter has been appreciated, for on the 9th of the present month the seven nobles were sent for to the house of Sanjo, the Prime Minister, where they were shown papers containing full particulars of the Formosan Affair up to the present negotiations with China. On the 11th and 12th these documents were as a special favour allowed to be perused by such of the members of the Assembly of Nobles as wished to do so. As these documents, however, were secret, it was strictly forbidden to lend or copy them. The reason was that the arguments of the Chinese were utterly opposed to reason and justice and would excite the indignation of all who read the documents.

It is further stated that any of the nobles of the Jakô no Ma\* who wish to do so will be allowed to read these documents in His Majesty's presence.

*Note.*—The letter of enquiry of the nobles is dated August 17th. They say that they have heard that China threatens to drive out the Japanese Expedition from Formosa. This, if true, is a matter of the greatest national concern and they wish to be informed what is the true state of the case.

(*Nisshin Shinjishi* of 14th, Sept. 1874.)

For a short time past there have been frequent changes in the staff and other officers of the Army and Navy. In the Arsenal the manufacture of powder, arms, etc. is being busily carried on day and night, the newly raised troops are drilled daily, and everything seems to point to a war between Japan and China. Numerous reports are affiant, but no certain information has yet been received of the result of the negotiations of the Ambassador Okubo who was sent to China on this question. The minds of both Japanese and foreigners are greatly excited, and they can neither eat nor sleep quietly.

It is important that as soon as this grave question is decided, the Government should lose no time in issuing a notification which will have the effect of relieving the mind of the people from the present uncertainty.

## OKATSU'S PHYSICIAN: A JAPANESE SONGLET.

When I am sick,  
O send for him  
Who sooner cures  
Than doctors grim!

His presence bright,  
His laughing eye,  
Would make the god  
Of illness fly.

I hear his step;  
He is so dear,  
All pain forgot,  
My brain grows clear.

Glad thoughts spring up  
Too sweet to tell;  
He takes my hand,  
And—I am well.

KAJIN.

\* Jakô no Ma, name of a chamber of the palace, and hence an honorary title given to some of the nobles.

## COOLIE-CRIES.

The following correspondence has been sent to us for publication.

Yokohama, 31st August, 1874

SIRS.—We beg to draw your attention to the serious annoyance and inconvenience experienced by the Residents of this settlement from the noise and shouting made by the coolies employed in drawing loads along the streets.

The grievance is a real not a sentimental one. The noise begins at an hour which, if not claimed by rest, many desire to devote to occupations demanding all obtainable quiet, and it continues incessantly throughout the day to the disturbance of necessary business conference, which it is often so excessive as to interrupt entirely.

We would therefore respectfully request you to draw the attention of the local Japanese authorities to this subject, and obtain from them the abolition of this very unnecessary and irritating evil.

We have, &c/

(Signatures of the Residents)

To The Members of the Consular body (enumerated,)

KONGELIGT DANSK GENERAL CONSULATE.

Yokohama, 29th July, 1874.

NAKASIMA NOBUYUKI, Esq., Kenrei.

Sir,

We have the honour to solicit your attention to a matter in respect to which frequent complaints are made by members of the foreign community. We allude to the nuisance caused by the cries of coolies and labourers in the streets of the foreign settlement. At most if not indeed at all the Treaty Ports in China this nuisance, which existed at one time in as great a degree as it now exists here, has been either altogether suppressed or at least so controlled as no longer to constitute a nuisance, and there is no reason why the same good result should not be obtained here. The most prominent annoyance under this heading is the noise made by coolies when dragging carts or carrying burdens through the settlement.

A Regulation simply worded, having for its object the repression of these noises, would be gladly welcomed by the entire foreign community. The enforcing of the Regulation could be entrusted to the Police who should begin by warning offenders, and if the utterance of these noise complained of, is persisted in, punishment in the shape of a small fine would meet the requirements of the case. The police however should not be authorized to levy the fine but simply to report the offender to the authorities.

At first the Regulation will probably only be enforced with difficulty, but if the police are alive in the matter the nuisance will either cease altogether or become so mitigated that there will be no further complaints on the part of Foreigners.

We have, &c., &c.

Signed by,

E. DE BAVIER.  
OSCAR COLLEAU.  
RUSSELL ROBERTSON,  
H. B. M.'s Consul,  
Actg. Austro Hung. Consul.  
R. W. IRWIN,  
Actg. Hawaiian Consul,  
H. I. R. M.'s Actg. V. Consul.  
GEO. W. MITCHELL,  
U. S. Vice Consul.  
GUSTAVUS FARLEY.

Kanagawa, 12th August, 1874.

## TRANSLATION.

Sir,

I have the honour to acknowledge the receipt of the letter addressed to me by the Consular Board on the 29th July with regard to the shouts of cart-coolies in the foreign settlement and asking me to make some regulations to suppress the nuisance.

These shouts enable the coolies to keep step with each other, to put out their strength together, and greatly ease their labour; they vary also according to circumstances with the view of preventing accidents. It would therefore be a very difficult matter for the Kencho to issue a notification stopping the practice.

I also beg to say that useless shouting to the annoyance of others has been prohibited, and I will see that more strict attention be paid to the order.

I have the honour to be,

Sir,

Your obedient servant,  
(Signed) NAKASHIMA NOBUYUKI,  
Kanagawa Ken no Kami,  
Dairo Santo Naoto Sanjo,

To E. BRENNWALD, Esq.  
Chairman of the Board of Consuls.



**Law & Police.**

**H. B. M.'s PROVINCIAL COURT.**  
Before C. W. GOODWIN, Esq., Assistant-Judge.  
Tuesday, Sept. 22nd, 1874.

Munn, a seaman belonging to the British vessel *New Republic*, was fined \$1 and costs for drunkenness and bad conduct.

Wm. Collins was brought up by Sergt. Chester, charged with having no visible means of support.

He explained that he came here in the *Necada* in quest of employment, and that he hoped to be able to obtain a passage to America in the *Japan*. His Honour dismissed the charge, and cautioned the prisoner.

**IN THE U. S. CONSULAR-GENERAL COURT.**  
Before Gen. T. B. VAN BUREN, Consul-General, Tuesday,  
September 22nd, 1874.

Wm. Nuttall was charged, by Wm. Thompson, with having stolen a certain certificate of deposit for \$1000. granted, by the Chartered Mercantile Bank, to Mrs. Thompson, and by her transferred, with consent of the Bank, to her husband.

W. H. Thompson, sworn:—On Friday and Saturday morning last, I had been playing at a *Faro* bank, dealt by Nuttall, and had lost some \$900, in bank bills, and I had in my possession the certificate of deposit, which, on or about the 4th or 5th of the month, I had endorsed, and deposited with the Bank as security for a loan of \$600. I did not endorse it at the time Nuttall got possession of it; and I never knowingly delivered it to Nuttall. The box from which Nuttall dealt *Faro* was a fraudulent one. I wanted to look at it, but Nuttall showed me another box.

E. H. Jones, in defence, said:—I was present on the occasion of this deposit note being given to Nuttall. Thompson had lost for several evenings. On Friday night he did not lose \$900 as alleged, but only some 40 or 50 gold *yen*. Thompson then proposed to exchange this deposit note for *Faro* checks, when Thompson and Nuttall stepped into another room to discuss the matter. They called me into the room. Nuttall said he did not know anything about such deposit notes out in this country, and asked me if it was good. I replied that I had no doubt it was good. Thompson then said, "I am no scoundrel. The paper is good. You may go to the Bank, and collect the money in the morning."

Thompson, recalled:—I knew that, an hour ago, the deposit note was in the hands of a third party.

His Honour, in giving judgment, said that the charge had not been sustained; and that he should inform the Bank that the deposit note had been transferred to Nuttall, for gambling chits, and that the consideration of the transfer was void.

The present holder of the note keeps it, subject to the orders of the Consul-General.

Wm. Nuttall was then arraigned for keeping a gambling-house, and fined \$200.

His Honour stated that he had before informed the prisoner that he should punish him, if it should ever be proved, before him, that he kept a gambling saloon; that he had no sympathy with Mr. Thompson for his losses, but was determined to protect the community against these gambling hells, as far as he had the power; and that the prisoner would stand committed until the fine was paid.

After a consultation with Mr. Jones, Nuttall paid the fine and was discharged.

September 25th, 1874.

**MITCHELL, COPE & Co. vs. W. H. THOMPSON.**

This was a claim for \$37.50, balance due on a buggy.

Defendant did not appear.

Judgment by default for full amount claimed and costs.

**GERMAN CONSULAR COURT.**

Before K. ZAPPE, Esq., Consul.

September 23, 1874.

**JAPANESE GOVERNMENT vs. H. HOHNHOLZ.**

This was a charge for ill-treating a *jirikisha* coolie.

The case was dismissed, as the coolie said before the Court that Mr. Hohnholz was not the right person, and that he had been mistaken in accusing him.

His Honour expressed his astonishment to the Inspector of Police who watched the case on behalf of the Japanese Government, that such charges, which could not be sustained by the parties, should be

brought before him through the *Kenrei*, thus causing inconvenience to innocent persons, and taking up uselessly the time of the Court.

**INQUEST.**

An Inquest was held at the British Camp yesterday afternoon before Russell Robertson, Esq. H. B. M. Consul, with the view of investigating the cause of death of Paul Curtis, a soldier in H. M. Royal Marine Lt. Infantry.

A Jury having been sworn in Corporal Ricklesworth R. M. deposed to discovering the body in the creek that morning and drawing the attention of the Sergeant to it, by whom it was extricated and removed to the Camp.

Dr. Caldwell stated that on examining the body he found life quite extinct. There was a scalp wound which might have been occasioned by the deceased coming in contact with some hard substance which possibly threw him off his balance. He thought that his death was caused by drowning, and that the body had been about two days in the water.

Private Richardson deposed to meeting the deceased on Saturday morning. He seemed to have been drinking and told him that he would not return to the Camp until Monday morning.

Shaw and Irings, privates in the Battalion, stated that they were with Curtis at about the hour of 9 30 P. M. on Friday night, and Russell, a civilian, deposed to meeting them at about the same hour.

The Jury after consultation brought in the following verdict:—

"We the undersigned, sitting as a jury to enquire into the cause of death of Paul Curtis, do find that deceased came to his death by drowning, in the creek, between 9 30 P. M. of the 18th instant and daylight on the morning of the 19th instant; but how, or under what circumstances, there is not sufficient evidence to show."

**MR. WALLACE ON THE RELIGION  
OF SPIRITUALISM.**

(*The Spectator.*)

Mr. Alfred Wallace, the distinguished naturalist who establishing the principle of 'natural selection' as a real and most powerful cause of the variation of species, has written two remarkable papers for the *Fortnightly Review*, arraying under various heads the mass of positive evidence for the facts of spiritualism, and reproaching the world with the unreason of its incredulity. We are not about to dispute the assertion that a great deal of that evidence is of a kind which, in relation to facts less marvellous, few reasonable men would think of doubting; nor that its quantity, even if we limit it strictly to the assertions of persons whom we should be disposed on ordinary subjects to regard as sound witnesses, i.e., persons of whom the world knows something independently, and that something of a kind tending to establish their trustworthiness intellectual and moral, is very startling. The present writer has attended some twenty *séances* in his time, many of them with persons like Mr. Home, Mr. Foster, and others, of great reputed power in that capacity which the spiritualists call, evidently more from pure ignorance than from even rational conjecture as to what it means, "mediumship," without, however, seeing, hearing, or after any fashion whatever perceiving a single phenomenon which was unaccountable on the most ordinary and humdrum view of life. But he is, nevertheless, quite willing to admit that the facts of which he has been assured, by men of whose acuteness, calmness, and honour he has had every reason to form a very high estimate, are quite remarkable enough to make it, in every sense, a reasonable thing to inquire further and more carefully into the character and meaning of a class of phenomena which seem to be rather multiplying, and boasting a higher calibre than formerly in the character of the converts, as well as a rapidly increasing number of them, than dying out. And we have no wish, therefore, to meet Mr. Wallace's challenge by a mere exclamation of "Incredible nonsense!" If the belief of Spiritualists be, as, of course, it seems at first, to most people who have had only the ordinary experience of mortals, incredible and nonsensical, investigators will be able to show, on careful cross-examination of some of the leading instances, how the delusion arises; and that result alone would be quite worth a great deal of painstaking investigation. And if not, why, it seems to us as absurd as it seems to Mr. Wallace to say, with Professor Huxley, that the alleged facts are not important only because they are wrapped up in a jargon of at once trivial and pretentious nonsense. If true at all, whatever they mean,—whether they mean only a new physical force, or a new field of volition, or a new evidence of immortality,—they must be of the greatest

importance; no wise man will say that because silly persons, embodied or otherwise, rap out very foolish truisms or falsisms by means hitherto unknown to science, the understanding of those means is without importance. As well might you say that because sometimes unmeaning, and often silly, and occasionally wicked, messages are sent by the electric telegraph, the understanding of the electric agency itself is without importance to us. Still Mr. Wallace is very unreasonable, when he tells us that the reality of his alleged facts is so indisputably proved, that they do not want "confirmation;" and, moreover, he is not consistent with himself, because he ends his paper by saying that "spiritualism makes no claim to be received on hearsay evidence,"—and if not, then clearly, for all who have no better evidence than hearsay however good, it does clearly want confirmation. For our own parts, we have seen quite enough of the credulity of intellectual men, in cases where it was clear there was credulity, and not merely willingness to be convinced on sufficient evidence, to refuse to accept even the best hearsay evidence without the very important "confirmation" of observing for ourselves that the enthusiastic shudder of belief has not cast its spell over the minds of our informants. We know that there is such a thing as incredulity which gives way not step by step, as it is conquered by evidence, but with a sudden revulsion of feeling passing at once into the opposite extreme of conviction. None of these facts of Mr. Wallace's are in any degree conclusive, without that keen sifting of attendant circumstances to which inexplicable and marvellous facts ought always to be subjected; and where the fact is a good way off, either in space or in time, and we have no chance of finding the clue which might elucidate it, the incredulous reserve with which the intellect naturally accepts it, is, we think, most wise and wholesome. If scientific chemists, making their own preparations beforehand to guard against deception, have really found on their photographic plates faces quite unknown to them, invisible to their eyes at the time of the exposure to the sun, and recognised by other persons as those of persons long dead, the fact is undoubtedly in the highest degree curious. But then the whole burden of the marvel lies in the "if," and how is a reader of Mr. Wallace's paper to know simply on his assertion, that the chemists whom he there names as having verified this wonderful statement are adequate chemists, who have taken all the proper precautions to avoid either error or fraud? An excellent photographer, who has carefully examined the facts, and found fraud at work again and again, assures us that Mr. Wallace's instances, so far as they depend on more scientific guarantees, are absolutely worthless for the purpose for which they are quoted. Of course, if Mr. Wallace can rely absolutely both on the science and on the good-faith of his photographic investigators, that is another matter. But we cannot be expected to take on trust Mr. Wallace's reasons for moral confidence.

However, all this is by the way. What we want to say something of is Mr. Wallace's remarkable assertion that if Spiritualism be true, it constitutes "a great moral agency, which may yet regenerate the world;" that it is "the only sure foundation for a true philosophy and a pure religion." This is an assertion which we must say, simply amazes us. That "Spiritualism," if true,—and if true in Mr. Wallace's, and not simply in Mr. Serjeant Cox's sense,—would furnish a powerful additional evidence of continued life after death to the mass of mankind, is obvious enough; but that is almost its final word, as far as we have read, and we have read a good deal of this dreary literature,—for most dreary it is, however we may judge the question of true or false as to the main facts alleged. We should say that, assuming for a moment the theory of the Spiritualists to be true, as well as their facts,—assuming that these phenomena occur, and that they are due to the agency of spirits which once lived upon this earth,—then the chief inference from the facts would be that ninety-nine hundredths of the communications made to us come from the moral rubbish of the unseen world. And so far, at least, we should not be prepared to feel any surprise, considering that, as Mr. Wallace very justly insists, so many human beings do leave this life in an intellectual and moral condition in which "rubbishy" seems the word that most exactly expresses them." If not, then we must infer that the loss of their physical organisation impoverishes in every way instead of developing the capacities of the spirits departed, and this would be much more alarming. Of all the bald and dreary moralities, the jejune religious exhortations, the sickly sentiments, the empty and pompous mysticism, the flatulent symbolism, the incoherent parables, and the conceited rhapsodies that we have read in the so-called religious literature of the last ten years, we should say that five-sixths came from the Spiritualists. In fact we have hardly ever met with any

kind of religious teaching from that source which came up to the level of the simplest of the Old Testament narratives, the least striking of the meditations of Marcus Aurelius, of the least sagacious of the religious lessons of Socrates, or the homeliest of the pieties of Luther. If we compare Mrs. Tappan's windy and ambitious "trance speeches," with (say) even any single lecture in the late Mr. Binney's "Is it possible to make the best of both Worlds?"—a book, we need hardly say, that we do not at all profoundly admire,—the spirit who inspires Mrs. Tappan will come off very poorly indeed, in comparison with the spirit which moved the prudent but earnest lips of Mr. Binney. The simple truth is, that there is no religious jargon going, worse than the pretentious jargon of the Spiritualists, so far as we know it, and we have waded through a good deal. Mr. Wallace says that from certain trance-speakers, "such as Mrs. Tappan, and Mr. Peebles, I have heard discourses such as for high and sustained eloquence, noble thoughts, and high moral purpose, surpassed the best efforts of any preacher or lecturer within my experience." All we can say is, that either Mr. Wallace has been singularly fortunate, or his estimate of these matters and ours is widely different. We have, we admit, only read reports of the speeches of "trance-mediums," not heard their living words; but with a large experience of the twaddle of the trance-speakers the relation that it bears to the twaddle of the trance-speakers the relation which "moonlight bears to sunlight, or water unto wine." Here, for instance, is something Mrs. Corn L. V. Tappan delivered on "the religion of Spiritualism,"—delivered, we are told, not out of her own mind but "under spirit influence,"—on Tuesday evening, the 21st of September, 1873:—

"Is Spiritualism a religion? says one. It is not a theology. If religion has to do with the human soul; if religion has to do with the spiritual of man's nature; if, indeed, it lifts, elevates, and strengthens, then it has to do with religion; but it has no creed. It has no institution where theology is taught. It has no altars, no shrines, no priests—save the altar of the fireside, the shrine of the human heart the priest that prattles through the lips of the young babe on its mother's knee, or the grey-haired man moved to utterance, or the young man and maiden made to prophecy. It has not institutions, but it enters all institutions. It walks up to the priest in his stole, and in the voice of a child makes him tell his astonished hearers that the lost are not dead, but living, and can participate in our good words and works. But, says he to his auditors, this is not Modern Spiritualism I am telling you. It goes to the laboratory of the scientist, and it makes him move to its wonderful voice; it says, There is another life and a higher; this is but a stepping-stone to another sphere, but the entrance to the temple of life. He pauses, and says it is wondrous strange. Is it a religion? It inspires the pure and holy, no matter what creed he belongs to so that the worshipper may bow under any form of service, it matters not so long as the conscience is satisfied. Seers have seen through its living light; poets have seen and have described in living rhythm the beauties of the spirit land. Is it a religion? It makes known its voice whenever death comes: and those long schooled in the darkness of the past, when they thought there was no hope and no life, now lift up their voices and see there is life and there is hope. Is it a religion? The All Father, whose ways we are now somewhat finding out, bendeth in loving care over his children, and by those various means, and through these various forms of inspiration, He speaks to the nations of the earth, and what does He say?"

Now, that is what we may be permitted, we think, to call tall talk with a minimum of meaning, to put it very mildly. When it is said that spiritualism has no priests, "save the priest that prattles through the lips of the young babe on its mother's knee," does Mrs. Tappan's inspirer intend to say anything at all beyond intimating that maternal feelings are very nice; and much better than those usually excited by priests? And if this is what the spirit dictating the "inspirational address" of Mrs. Corn L. V. Tappan meant, can we regard the progress it has made in the art of coming to the point, since it entered the spiritual world, as at all satisfactory? Mr. Peebles is also eulogised by Mr. Wallace for his spiritual trance-teachings. We are not told whether an encomium of his on the late Robert Owen, which is published in "Human Nature" (a Spiritualist publication) for May, was delivered in the trance-state or not. To tell the truth, there is nothing to distinguish what is, from what is not delivered in the trance-state, both spirits and mediums being given apparently to broken and very ungrammatical English. But here is a specimen of Mr. Peebles's remarks on the late Robert Owen, probably, we think, dictated by a spirit, or the printer would himself have taken the liberty to query the grammar:—"Though Emperors and Kings had listened to Mr. Owen, and though distinguished statesmen had been his associates, he never forgot the crowning ideal principle of his life, *communism*. Rising from the miry plains of selfishness to the mountain tops of equality and good-will to men, and it is clearly seen that communism is the voice of God through nature [*sic*]. Light and air, rain and sun—

shine are common. The prince and the pauper child, at the hour of birth, are equal and common. Death is common to king and subject. And the laws of the universe are common." None of them, however, are so "common" as trash and bad grammar. Why "equally and good-will to men" should be mountain-tops, even in metaphor, it is not easy to see. Are all mountain-tops equal? Are all mountain-tops benevolent? But apart from silly rhetoric, does a baby resemble sunshine in being common to all? Mothers do not ordinarily think so. The pauper child may be thought common in one sense, and both pauper and prince are common in another, if both the pauper and the prince are supported out of the common fund of taxation; but neither of them happily is common to us all, as air and light are common; and to talk like that, either in the spiritual state or in the earthly state is sheer idiocy.

But, says Mr. Wallace, Spiritualism is without a theology. No spirit tells you that he is with Christ or God. So much the worse for the spirits. However, a good many of them do say a great deal about God, and very little to the purpose. Mrs. Cora L. V. Tappan calls God the "All Father," and evidently makes a point of the "All," as implying something fresh and reviving in the Spiritualistic creed, though we are unable to appreciate the point of her modification of the usual language. But even granting Mr. Wallace, what we do not think is true, that the Spiritualists tell us nothing of God, silly or otherwise, how does it gain as a pure religion by that? Mr. Wallace thinks it is a wonderful thing to have it quite sure that the soul lives on, and becomes what its actions make it. That is a good thing to know, unquestionably. We rather think St. Paul knew it, when he said, "Be not deceived. God is not mocked. Whatsoever a man soweth, that also shall he reap." But what we look for in a religion is not simply a proof that we become what we make ourselves, but some potent influence that shall help us to become what we are not,—such as intimate communion with perfect love and perfect holiness. So far is Spiritualism from procuring us this, that, as we find it, it actually leads to a (morally) very wasteful and injurious intercourse with vain, pretentious, and stilted spirits, whether in the body or out of the body, does not for moral purposes, matter at all. Why, one sentence of Christ's, one chapter of St. Paul's, one poetic image from Isaiah is worth, spiritually, all the grandiose rubbish we have ever read in "inspirational" addresses. And we must express our firm conviction that if these communications could really be shown to come from the unseen world, they must in general be regarded as coming from the greatest pack of fools, impostors, and ignoramuses who ever left the visible world. That a great many bad, and silly, and ignorant persons have left this world we are well assured. Still it is discouraging to think that the communication between the two worlds when opened is opened almost exclusively with these, and that there is so little evidence of sanity and grave purpose amongst the spirits of the dead who desire to communicate with us. Mr. Crookes throws out somewhere a suggestion, which is quite serious, that the intelligences which communicate through mediums are possibly not human at all, but may come from some other race of beings,—Ariels and Caihans, presumably, we should say, below our level, not above it. And, indeed, one of the curiosities of the spiritualistic faith is that no one has ever proposed a mode of either identifying these unembodied agencies with the persons for whom they give themselves out, or proving the impersonation to be a fraud. But be they what they will, this seems to us certain, that the "religion of spiritualism" is nothing in the world but a faith in immortality, plus the excitement of receiving a lot of communications from the other side of the grave, most of which give us a deplorable impression of the intellectual and moral calibre of the creatures which communicate with us. Of any new and regenerating affection in Spiritualism there is not a trace. If it be a great spiritual gain to believe that after death you will be able to knock about your friends' tables, to drown them with flowers, to give them a lock of spiritual hair, to appear in a misty cylinder with your head just dimly discernible at one end, to play an harmonium, to ring bells, and to untie knots, then Spiritualism may be a great gospel for the million. But as we do not feel any great desire for these exalted functions in our immortal state, we must say that to us the interest of the investigation of Spiritualism is not spiritual, but mainly physical. Immortality we hold on higher evidence than that of Mrs. Cora L. V. Tappan or Mr. Peebles. Still no doubt, if all these things could be established, the multitude would have a new and physically grounded belief in it. But whether it would do them moral harm or good would depend on what the average character of future "spiritual" communications should be. For our parts, we do not desire to be put into constant communication with a world

so noisy, purposeless, and fraudulent as the world of communicating spirits at present appears to be. Mr. Wallace's facts should be inquired into, for scientific and other reasons. But even if substantiated, they would imply not a new religion, but in the main a new manifestation of what St. John meant by the world, the flesh, and perhaps even the devil.

## THE ANNEXATION OF FIJI.

(Spectator.)

It is, so far as we can perceive, the duty of the British Government to annex Fiji, and the question of our right to annex it becomes, therefore, one of minor importance. Some two thousand or so of our countrymen, blundering after their manner about the world in search of some profitable work to do, have settled upon a group of islands in the South Pacific, lying right across the steam-track between Australia and America, with a delicious climate, a dozen splendid harbours, and a soil of unequalled fertility, and have managed, after their manner, to set up a kind of Government, nominally as agents of a savage chief, but really because in their own interests and for the sake of their own safety they choose to do it. This Government is an exceedingly bad one, very wasteful, very corrupt, too weak to ensure order, and too much dependent upon the aid or acquiescence of armed desperadoes to punish the cruelties they inflict upon a comparatively helpless population. At the same time, this Government is perpetually appealing for British aid, asking for ships-of-war to defend it, and calling on British officers to assist in killing or terrorising those who resist its authority. As a massacre of Englishmen might be the alternative of interference, these appeals are frequently heard, and the Imperial Government is thus placed in the position of supporting a Government which it knows to be bad, but nevertheless it has no legal right to control; of lending irresistible strength to men for whose conduct it assumes no sort of responsibility. That is a profoundly immoral position, just as immoral as a protectorate over pirates would be, and the Queen's Government would be perfectly justified in terminating it, even if the settlers disapproved, or the natives were disinclined to acquiesce. We may not be bound, as Lord Kimberley says, to follow British subjects everywhere, and compel them to behave decently, but we certainly have the right to do it when the general interests of mankind require such action; and when the Britons demand protection, and especially armed protection, the right becomes a duty. That duty, as it happens, is, in the case of Fiji, very easy, because the settlers are willing to accept British rule, and the natives are not visibly hostile to its establishment; but the duty exists independent of those facts, and is, as we are happy to perceive, at last acknowledged by both parties,—fully by Lord Kimberley when he sanctioned annexation if Australia would bear the expenses, implicitly by Lord Carnarvon when he admits that the Islands cannot be left alone. The only real question at issue is the method of assuming the Government, and upon this point the action of the Colonial Office seems to us most wise. Lord Carnarvon, as we understand his speech of Friday week, has determined to annex the Islands, and subject them to the authority of the Queen and Parliament as fully as any other possessions of the Empire. He denies altogether the right of the Islanders, and especially of the smallest section of them, to become conditional subjects, to dictate to Parliament what Constitution it shall set up in the Colony, or to limit in any way the power of taxation inherent in any government in the world. It is for Parliament, not for the settlers, to say whether the government shall be of this form or that, whether natives shall be eligible to office or not, and what principles shall be adopted with respect to landed property. Parliament can be trusted to act justly, and infringe on no clear right, and if the settlers cannot trust it, they had better decline its authority, and cease to look for the protection of a power which they are not prepared to obey. If they want to be subjects of the British Empire, they must be subjects, and not subjects exactly up to the point which it suits them to think convenient to their interests. Parliament may, of course, subsequently concede to them large and permanent rights of self-government, but that concession implies of itself a pre-existent and sovereign authority which must be acknowledged first. That is the message which, though couched of course in terms far less crude, Sir Hercules Robinson will take to the Islanders, and which, as the natives will not perceive the difference, and the settlers have practically no option, is pretty sure to be accepted. If it is not, we should do without acceptance, and by raising the British flag terminate an anarchy which is a disgrace to the British name,—but there is little use in discussing so improbable a contingency. An offer which,



as Lord Carnarvon says, will at once quadruple the selling value of every acre within the Islands is not very likely to be declined, and he has already stated his view as to the method of government which he proposes that Parliament should adopt.

The Secretary for the Colonies advises that Fiji should be made "a Crown Colony of a somewhat severe type,"—that is, that we should employ once more in Fiji, as in India, Ceylon, Jamaica, and the Mauritius, the most remarkable instrument of government which statesmen have ever devised,—a rigidly limited and responsible autocracy. The advantages of that autocracy in securing order and obedience are, we believe, quite sufficiently acknowledged, but Englishmen scarcely yet perceive its uses under certain circumstances in preserving freedom. It is the habit of Englishmen to consider the Governor of a Crown Colony a mere despot, a blunder greatly fostered by the tendency of Colonial Ministers to describe his authority as "simple"; but he is really the head of a most complex and curious system of administration, the first effect of which is to secure to men incapable of governing themselves more liberty than perhaps a nominal self-government would afford them. In theory absolute, the Governor of a Crown Colony is in reality as severely severely fettered as any Minister in the freest country. He cannot, in the first place, interfere in any way whatever with the administration of the law; cannot order or quash a judicial decision, or confiscate property, or oppress any individual member of the community out of mere dislike. He can no more do an illegal act than a Secretary of State can; and if he does, is just as liable to the same punishment, namely, trial and sentence by an English criminal Court. Whatever the law, he must adhere to it, and not act regardlessly of it, and this not under penalty of dismissal only, but of direct punishment as severe as any to which an English Minister of State is liable for a similar act at home. One Governor, at least, of such a Colony, has been hanged for abuse of power. He can, no doubt, pass a law investing himself with authority for a purpose which may be a bad one; but it must be a law, and not a decree,—that is, must be of general and not individual application, must be explained to a Council whose members he cannot remove, must be accompanied by written reasons, and must receive the sanction of a Minister who is responsible to Parliament, who has no interest whatever in supporting injustice, and who is quite certain to be attacked if he allows injustice to pass without punishment or rebuke. This rule, that he must never act except under sanction of law, completely distinguishes a Governor from a despot of any sort whatever, and produces this most beneficial result, that the inhabitants of a Crown Colony, however slight their political power, are personally and socially free, and are therefore always in training for the final concession of political freedom. No man, for instance, can have less political power than an ordinary Chinese, and no man is more free to say, write, or do anything not prohibited by the regular law, which, again, is always framed on the principle that he is free. The Governor cannot oppress him himself and is sure, in the interest of his own career, to prevent anybody else from doing it. He is responsible to Great Britain, and feels his responsibility, while any Parliament it is of necessity irresponsible except to its own constituents. When they are fit to elect a Parliament, that is, of course, sufficient, but till they are fit, the "absolutism" of a responsible despot protects freedom infinitely better than the absolutism of a Parliament; and freedom, true personal freedom, immunity from any authority except the law, is the best, and indeed the only good training for political power. No King probably would grant it, for no King invested with the powers of a Governor in a Crown Colony would abstain from repression in the interest of his dynasty; but a Governor does abstain, and except under most exceptional circumstances must abstain, as completely as if he could be dismissed at once by a local vote. His position compels him to support the law, and it is by the supremacy of law, and by that alone, that a race incompetent to govern itself can be protected from oppression at the hands of those who are stronger than itself. In a place like Fiji, where the majority is as yet quite incompetent to govern—being, in fact, a majority of Pagan savages—and the minority quite sure to govern exclusively in its own interest, the "absolutism" of an English agent, acting under the severe limitations imposed by English law, opinion, and official practice, not only ensures more justice than any Parliament, but more of that personal freedom which it seems at first sight, intended to destroy. The Indian Government is, in theory, the most nakedly absolute in the world; but a Genevese is as scarcely as free, in the sense of personal freedom, as that Government's humblest subject.

## Shipping Intelligence

### ARRIVALS.

Sept. 21, *Bombay*, British steamer, *Davies*, 1325, from Hongkong, September 13th, Mails and General, to P. & O. Co.  
Sept. 19, *Charles Albert*, French steamer, *Hamelin*, 1,167, from London via Hongkong, September 8th, General, to Walsell, Hall & Co.  
Sept. 19, *Muriel*, British steamer, *Hyde*, 558, from London via Higo, September 18th, General, to Strachan and Thomas.  
Sept. 22, *Yew Toi*, British steamer, *Gibson*, 597, from Nagasaki, September 17th, General, to Fraser & Co.  
Sept. 22, *Victory*, American 3-masted schooner, *Hastorf*, 654, from Puget Sound, July 28th, Lumber, to M. Spencer.  
Sept. 24, *Japan*, American steamer, *Warner*, 4352, from San Francisco, August 29th, Mails and General, to P. M. S. S. Co.

### DEPARTURES.

Sept. 20, *Washin*, British steamer, *Hecar*, 221, for Yokohama and Niigata, General, despatched by Hudson, Malcolm & Co.  
Sept. 23, *Volga*, French steamer, *Nomdedieu*, 990, for Hongkong, Mails and General, despatched by M. M. Co.  
Sept. 24, *Golden Age*, American steamer, *Wise*, 1870, for Shanghai and Poots, General, despatched by P. M. S. S. Co.  
Sept. 25, *Nevada*, American steamer, *Coy*, 2,143, for Hongkong, Mails and General, despatched by P. M. S. S. Co.  
Sept. 25, *Tokida*, British barque, *McKinnon*, 1,100, for Nagasaki, Ballast, despatched by Captain.

### VESSLS EXPECTED PASSENGERS.

Per British steamer *Bombay* from Hongkong.—Messrs. Dawes, Blandford, Sutherland, and Mrs. Stevens and children and 9 Chinese.  
Per British steamer *Muriel*, from Higo.—Messrs. Hutchison, Scott, and Sardan.

Per French steamer *Volga*, for Hongkong, Mr. Why. For Saigon.—Messrs. Champavoir, Georges, and Felix. For Marseilles.—Messrs. Félisier, Herbert Stevens, Mrs. Townler, and Mrs. Fuesfeld.

Per American steamer *Japan*, from San Francisco.—Messrs. John Jas. Lewis, S. R. Hubert, J. Consomo, H. E. Lodge, W. B. Walter, F. H. Williams, W. B. Skidmore, Prof. Davidson, wife and two sons, Mrs. Hill and child, C. L. Blackister, J. A. Cunningham, Paul Facchi, Henry Lyons, Antone Paul, J. H. Collins, Conte Fe d'Ostiani, Mrs. Leiterman, A. Duxon, Perry Garst, O. H. Tinsman, Frank Malligan, W. S. Edwards, Lucian Flynn, Saieka Taya, Chas. W. Haskell, S. Matusey, W. S. Whitfield, Robert Maliet, in the steerage: S. U. Lda. For Nagasaki.—H. F. Skilding, George H. Vernon, and W. S. Edwards (U. S. Coast Guards). For Shanghai:—E. J. Eldridge, Mrs. Sarah F. Bapier, F. H. Bell, and J. F. Supton. For Hongkong: John F. Horgan, Jose Puir, and E. A. Younger.

Per American steamer *Nevada*, for Hongkong.—Messrs. F. E. Woodworth, Newman, Horgan, Mrs. W. H. Bell, and Miss Smithers.

Per American steamer *Golden Age*, for Higo.—Mr. and Mrs. Heimann, Geo. Badge, E. C. Kirby, Nakano and wife, Enouré, Kudjiki, Kimura, R. Holmes, Fuji, Gimbe, W. McFarlane, E. Abbott, and 7 Japanese in the cabin. For Nagasaki.—Capt. Baklett, H. Egert, Lieut. P. Garot, U.S.N., L. Flenn, U.S.N., F. G. Mulligan, U.S.N., G. W. Haskell, U.S.N., W. E. Whitfield, U.S.N., W. Edwards, W. P. Mangum, U. S. Consul, Paymaster Skilding, G. H. Vernon, and 7 Japanese in the cabin. For Shanghai:—Rev. S. E. Atkinson, Mrs. Atkinson, J. Tonel, T. G. Hangecho, U.S.N., M. O'Brien, E. H. Lavers, W. T. Wilson, D. S. Fitzgerald, E. D. Unthank, H. J. E. Varlow, Mrs. Smith, H. W. Eaton, Hon. B. P. Avery and wife, C. J. Eldridge, F. H. Bell, Mrs. Baxter, and 76 in the steerage.

### REPORTS.

The British steamer *Muriel* reports: came up direct from Singapore to Higo. On the voyage up encountered a severe typhoon in the China Sea; the vessel taking on board a considerable quantity of water while it prevailed.

The French steamer *Charles Albert* reports strong head winds throughout the entire voyage.

The British steamer *Yew Toi* reports: came up through Inland Sea, with fine weather until reaching the Kii Channel, when the weather changed to equally and strong winds with high barometer. On the nights of the 20th and 21st, had strong N. E. winds continuing until arrived here at 7 p.m. yesterday.

The American 3-masted schooner *Victory* reports: fine pleasant weather during the passage until reaching the Japan Coast, after which experienced strong winds and stormy weather until arrival.

### VESSELS ON THE BERTH.

Destination.	Name.	Agents.	Dispatch.
Hongkong ...	Bombay ...	P. & O. Co. ...	6 October
New York ...	Ambassador ...	Cornes & Co. ...	instant
New York ...	New Republic...	Mourilyan, Heimann & Co.	instant
"	Coulakyle ...	Wilkie and Robinson, ...	instant

## MERCHANT SHIPPING IN PORT.

STEAMERS.		Destination.
Charles Albert	Hameau	Hongkong
Bombay	Davies	San Francisco
Japan	Warsaw	Hongkong
Massilia	Bernard	Hongkong
Menzel	Pasqualini	Hongkong
Muriel	Hyde	Hongkong
Nagato	DuBois	Hongkong
Yeu Tai	Gibson	Hongkong

SAILING SHIPS.		Destination.
Ambassador	692 Prelin	New York
Ariel	358 Wilson	New York
Myrtle	35 Poley	New York
New Republic	580 Reynolds	New York
Victor	654 Hastorf	New York

## VESSELS OF WAR IN HARBOUR.

H. B. M.'s gun-boat	Ringdove	Captain Singleton
U. S. corvette	Lackawanna	Captain McCauley
German corvette	Arcona	Captain Baron Reibnitz
German frigate	Elizabeth	Captain Livonius
Italian corvette	Vettor Pisani	Captain Alberto de Negri
Russian corvette	Askold	Admiral Brumeranstoff
Russian corvette	Vladich	Captain Novosilsky
French Iron-clad	Montcalm	Captain Lespis

## VESSELS EXPECTED.

## SAILED.

FOR CHINA PORTS, WITH GOODS FOR JAPAN.

FROM LONDON via SHANGHAI.—"Galley of Lorne;" "Glendinas" str.

FROM LIVERPOOL.—"Paris" str.

FOR JAPAN DIRECT.

FROM LONDON, FOR YOKOHAMA.—"F. C. Clarke".

FROM LONDON, FOR YOKOHAMA AND HIOGO.—"Suffolk;" "Denbighshire;" "John Milton;" "Laurel;" "Carnarvonshire;"

FROM LIVERPOOL, FOR YOKOHAMA AND HIOGO.—

FROM GLASGOW.—

FROM SHIELDS.—"Arianes"

FROM CARDIFF.—"Earl of Dufferin;" str.

FROM NEW YORK.—"Chas C. Leary;" "Chattanooga."

FROM BERRYPORT.—"Miriam."

FROM SWANSEA.—"Argonaut;" "Caspar."

FROM HAMBURG.—"Progress."

## LOADING.

AT LIVERPOOL FOR CHINA PORTS.—"Antenor" str; "Ulysses" str

AT LONDON Do.—"Glenartney" str; "Braemar Castle" str; "Cawdor Castle" str.

AT LONDON, FOR YOKOHAMA, HIOGO &amp;c.—

AT LONDON, FOR YOKOHAMA AND HIOGO.—"Penrith;" "Black Prince;" "Evelyn."

AT LONDON, FOR YOKOHAMA.—

AT LIVERPOOL, FOR YOKOHAMA AND HIOGO.—"Montego."

AT LIVERPOOL, FOR YOKOHAMA.—

AT HAMBURG FOR YOKOHAMA AND HIOGO.—"La Plata."

## NEXT MAIL DUE FROM

	Per	Date
HONGKONG AND EUROPE	M. M. Str.	Sept. 30th
AMERICA	P. M. S. S.	
HONGKONG AND EUROPE	P. & O. Str.	Oct. 7th
SHANGHAI, HIOGO & NAGASAKI	P. M. S. S.	
HAKODATE	P. M. S. S.	

## NEXT MAIL LEAVES FOR

	Per	Date
HONGKONG	P. M. S. S.	
HONGKONG AND EUROPE	M. M. Str.	Oct. 13th
HONGKONG AND EUROPE	P. & O. Str.	Oct. 6th
SHANGHAI, HIOGO & NAGASAKI	P. M. S. S.	Oct. 1st
AMERICA	P. M. S. S.	

## IMPERIAL GOVERNMENT RAILWAYS.

Trains leave Shinbasi (Yedo) at the following hours:—

A.M.	A.M.	A.M.	A.M.	NOON.
7.0	8.15	9.30	10.45	12.0
P.M.	P.M.	P.M.	P.M.	P.M.
1.15	2.30	3.45	5.0	6.15
				7.30
				10.0

Trains leave Yokohama at the following hours:—

A.M.	A.M.	A.M.	A.M.	NOON.
7.0	8.15	9.30	10.45	12.0
P.M.	P.M.	P.M.	P.M.	P.M.
1.15	2.30	3.45	5.0	6.15
				7.30
				10.0

## THE "JAPAN MAIL."

A Daily, Weekly and Fortnightly Journal.

## TERMS OF SUBSCRIPTION.

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## METEOROLOGICAL OBSERVATIONS.

LATITUDE. 35° 23' 41" North.

LONGITUDE. 139° 39' 0" East.

## OBSERVATIONS TAKEN AT 9 A.M. LOCAL TIME.

Day of Week.	Day of Month.	Barometer.	Attached Thermometer.	Hygrometer.					Wind.		Cloud. 0—10.	During past 24 hrs.				
				Dry bulb.	Wet bulb.	Dew Point.	Elastic force of Vapour.	Humidity 0—1.	Direction.	Force in lbs. per sq. ft.		Max. in air.	Min. in air.	Mean in air.	Rain in Inches.	Ozone.
Saturday ...	Sept. 19	29.97	66.0	68.0	62.5	59.3	.504	.737	N. W.	.31	1	77.0	53.0	65.0	.00	1
Sunday ...	" 20	30.01	66.5	63.5	61.0	59.5	.508	.868	W. N. W.	.09	10	73.5	57.5	65.5	.00	2
Monday ...	" 21	30.05	66.0	65.0	62.5	61.1	.537	.871	N.	.93	8	64.0	57.5	60.7	.00	2
Tuesday ...	" 22	30.07	68.0	68.5	64.5	62.3	.561	.806	N. N. W.	.50	6	69.5	58.5	63.5	.00	3
Wednesday ...	" 23	30.01	70.0	68.0	66.5	65.8	.633	.925	Calm.	.00	10	72.5	59.5	66.0	.00	1
Thursday ...	" 24	29.78	66.0	67.5	65.0	63.7	.589	.876	Calm.	.00	5	77.0	59.5	64.7	.57	3
Friday ...	" 25	29.95	66.0	67.0	62.0	59.1	.500	.755	N. N. W.	.13	6	73.0	56.0	64.5	.00	1
Mean ...		29.97	66.9	66.7	63.4	61.5	.547	.834		.28	6	71.3	57.3	64.2	.8	1

## COMMERCIAL INTELLIGENCE.

YOKOHAMA, SEPTEMBER 26TH, 1874.

The mail arrivals in the course of the present week have been as follows:—September 21st P. & O. steamer *Bombay* from Hongkong; September 24th P. M. S. S. *Japan* from San Francisco.

The M. M. steamer *Volga*, sailed for Hongkong on the 23rd instant.

**Cotton Fabrics.**—A tendency towards a decline in values showed itself at the period of departure of the last mail but at the date of writing a disposition to rally is evident and enquiries are more abundant. Prices, however, are little altered. In *Shirtings* an improved demand for 7lbs. weight is noticeable and prices have risen, the business transacted in all weights being on the whole moderate. *T. Cloth* continues in fair demand but limited supply: *White Shirtings* without sales. *Drills* have been saleable at higher prices, and *Black Velvets* have again been the subject of enquiry. A good business is reported in *Taffachelass* at more favourable quotations.

**Yarns.**—Business during the fortnight has been more restricted. The following quotations are obtained, the highest prices being for exceptional chops.

**Woollens.**—This market has been more active during the closing fortnight than for some time past and, as we write, business continues upon a more satisfactory footing with improved prices. *Mousselines* were the subject of considerable enquiry for some time after the departure of the last American mail, but are now in somewhat less active demand. A good demand for plain *Black Orleans*, of second quality, is reported and advanced rates may be quoted for these goods. On the whole the position of this branch of imports may be regarded as favourable.

**Iron and Metals.**—There is very little to report of these markets. Transactions have been of trifling importance, and prices have undergone little, if any, change.

**Sugar.**—The following quotations represent market rates. A fair business has done in the closing fortnight.

## QUOTATIONS FOR ARTICLES OF IMPORT.

GOODS.	PRICES.	GOODS.	PRICES.
<b>Cotton Piece Goods.</b>		<b>WOOLLENS.—Continued.</b>	
Grey Shirtings:—		Plain Mousseline de Laine... 30 yds. 30 in.	0.19 to 0.21
7 lbs. 38½ yds. 39 in. per pec.	\$2.00 to \$2.17½	Figured do. ... 30 yds. 30 in.	0.28 to 0.32
8 " " " " 38½ " 41 in. "	2.40 to 2.60	Multicolored do. ... 30 yds. 30 in.	0.30 to 0.40
8 lbs. 4 to 8 lbs. 6 ditto 39 in. "	2.35 to 2.65	Cloth, all wool plain or fancy, 48 in. to 52 in.	1.00 to 1.10
9 lbs. " " " " 44 in. "	2.90 to 3.05	Presidents... 54 in. to 56 in.	0.67 to 0.80
White Shirtings:—		Pilots ... 54 in. to 56 in.	0.45 to 0.55
56 to 60 reed 40 yds. 35 in. nominal "	2.40 to 2.50	Union ... 54 in. to 56 in.	0.70 to 0.95
64 to 72 " ditto... " "	2.70 to 2.95	Blankets, scarlet & green 7 to 8 lbs. per lb	0.45 to 0.47½
T. Cloth:—6 lbs. " " " "	1.50 to 1.60		
7 " " " " " "	1.85 to 2.00		
Drills, English—15 lbs. ... " "	3.40 to 3.50		
Handkerchiefs Assorted ... per doz.	0.45 to 0.80		
Brocades & Spots (White) ... per pec.	nominal.		
ditto (Dyed) ... " "			
Turkey Reds 25 yds. 30 in. 2—3 lb. per lb.	0.85 to 1.00		
Velvets (Black) ... " "	8.00 to 10.00		
Victoria Lawns 12 yds. 42 in. ... per pec.	00.90 to 1.05		
Taffachelass single weft 12 yds 43 in. "	2.70 to 2.90		
ditto (double weft) " "			
<b>Cotton Yarns.</b>		<b>Metals and Sundries.</b>	
No. 16 to 24 ... per picul.	\$34.50 to 39.10	Iron flat and round ... per picul	4.25 to 4.60
Reverse ... " "	38.00 to 38.50	" nail rod ... " "	4.25 to 4.50
" 28 to 32 ... " "	37.00 to 40.00	" hoop ... " "	4.60 to 4.70
" 38 to 42 ... small stock. "	42.00 to 49.00	" sheet ... " "	4.50 to 5.50
		" wire ... " "	8.00 to 10.00
		" pig ... " "	2.30 to 2.40
		Lead ... " "	7.00 to 7.50
		Tin Plates... per box	8.00 to 9.00
		<b>SUGAR.—Formosa in Bag ... per picul.</b>	
		in Basket ... nom....	4.00 to 4.30
		China No. 1 Ping fan "	3.90 to 4.12
		do. No. 2 Ching-pak "	8.40 to 8.50
		do. No. 3 Ke-pak "	7.80 to 8.20
		do. No. 4 Kook-fah "	7.30 to 7.60
		do. No. 5 Kong-fuw "	6.50 to 7.10
		do. No. 6 E-pak "	5.80 to 6.30
		Swatow... " "	5.10 to 5.50
		Daitoong ... " "	3.70 to 3.80
		Sugar Candy... " "	3.50 to 3.60
		Raw Cotton (Shanghai new) ... "	9.50 to 11.58
		Rice Japan... " "	15.00 to 15.25
		Kerosene ... per case	3.15
			3.10 to 3.20
<b>Woollens &amp; Woollen Mixtures.</b>			
Plain Orleans ... 40—42 yds. 32 in.	5.90 to 8.10		
Figured Orleans ... 29—30 yds. 31 in.	4.50 to 5.50		
Italian Cloth ... 30 yds. 32 in.	0.25 to 0.36		
Camlet Cords ... 29—30 yds. 32 in.	6.25 to 7.40		
Camlets Assd. ... 56—58 yds. 31 in.	18.50 to 19.00		
Lastings Japan ... 29—30 yds. 32 in.	14.00 to 16.00		



## EXPORTS.

The *Ambassador* has completed her loading, and will have despatch for New York by the close of the current month, leaving the *New Republic* to follow at £2.15 per ton of 40 cubic feet.

On Hongkong Bank Bills on demand	$\frac{1}{2}$	per cent discount.
"    Private Bills 10 ds. eight		"    "
"    San Francisco Bank Bills on demand	102 $\frac{1}{2}$	"    "
30 days' eight Private...	100 $\frac{1}{2}$	
"    New York Bank Bills on demand...	100 $\frac{1}{2}$	
30d. s. Private.....	108	
Gold Yen.....	411	
Kinsatz.....	412 $\frac{1}{2}$	

## INSURANCE.

## The Chinese Insurance Company (LIMITED.)

CAPITAL 1,500,000 DOLLARS, IN 1,500  
SHARES OF 1,000 DOLLARS EACH.

Paid-Up Capital, 300,000 Dollars.

**M**ARINE POLICIES Granted to all parts of the World, at Current Rates.

The Brokerage allowed by this Company on the Premia on Risks to Ports West of Singapore is TEN per cent. (10 per cent). On all other Insurances, a Brokerage of THIRTY-THREE and ONE-THIRD per cent. (33½ per cent.) on the Premia is allowed.

In addition to the Brokerage, SIXTY-SIX and TWO-THIRDS per cent. (66⅔ per cent.) of the Profits of the Company will be distributed Annually among all Contributors, whether Shareholders or not, proportionately to the amount of Premia paid by them. The distribution, as a Bonus to Contributors, for the year ending 31st December, 1873, was upwards of TWENTY-THREE per cent. (23 per cent.) on the premia.

EDWARD FISCHER & Co.,  
Agents.

Yokohama, July 1, 1874.

3ms.

## The Scottish Imperial Insurance Company.

LONDON.—2, King William Street.  
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## For Fire, Life and Annuities.

AT HOME AND ABROAD.

**R**EDUCED RATES of Life Premium for Assurance in Japan.

EDWARD FISCHER & Co.,  
Agents.

Yokohama, September 11, 1874.

3ms.

## Transatlantic Marine Insurance Company, Limited.

BERLIN.

**T**HE UNDERMENTIONED are authorized to accept MARINE RISKS at current rates.

WILKIN & ROBISON.

Yokohama, June 25, 1874.

12ms.

## Scottish Commercial Insurance Company.

Capital 1,000,000 Sterling.

**T**HE Undersigned have been appointed Agents for Yokohama, and are prepared to issue Fire Policies to the extent of \$10,000 on each risk.

FINDLAY, RICHARDSON & Co.

Yokohama, July 12 1874.

## INSURANCE.

## Guardian Fire and Life Assurance Company.

LONDON

ESTABLISHED 1821:

Total Invested Funds.....£2,780,000

Total Annual Income.....£ 360,000

**T**HE Undersigned having been appointed Agents at Yokohama are prepared to issue Policies AGAINST FIRE, on the usual Terms.

Concurrent Insurances require endorsement on the Policies of this Company only when specially called for by the Agents.

SMITH, BAKER & Co.

Yokohama, October 27, 1873.

## London and Lancashire Fire Insurance Company.

**T**HE UNDERSIGNED having been appointed Agents for the above-named Company at this Port, are prepared to issue Policies of Insurance AGAINST FIRE at Current Rates.

GILMAN & Co.,  
Agents.

Yokohama, February 27, 1874.

6ms.

## THE STAFFORDSHIRE Fire Insurance Company.

**T**HE UNDERSIGNED having been appointed Agent to the above Company is prepared to issue Policies at Current Rates.

E. L. B. McMAHON.

Yokohama, July 13, 1874.

3ms.

## NORTHERN ASSURANCE COMPANY.

FIRE AND LIFE.

**T**HE undersigned are prepared to accept Fire and Life risks on behalf of this Company and settle all claims thereon.

STRACHAN & THOMAS.

Yokohama, January 19, 1872.

## The Phoenix Fire Insurance Company,

ESTABLISHED 1782.

## The Manchester Fire Insurance Company,

ESTABLISHED 1824.

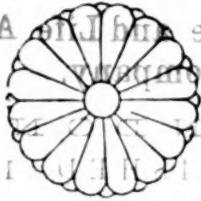
**T**HE UNDERSIGNED are authorized to issue Policies for large amounts, on Buildings and Contents in the Foreign Settlement, or on the Bluff, at current rates of premium.

KINGDON, SCHWABE & Co.,  
Agents, No. 89, Yokohama.

Yokohama, June 3, 1874.

tf.

## MISCELLANEOUS.



[TRANSLATION.]

## NOTIFICATION.

NOTICE Boards written in Japanese, English and French; and indicating the limits beyond which Foreigners are not allowed to pass, have been posted at the River Ferries and other places in Tokio forming said limits.

KANAGAWA KENCHO.

May 20, 1874.

Gms.

## NOTICE.

THE UNDERSIGNED is prepared to attend to the Landing, Clearing, or Shipping of Cargo from this Port at Reasonable Rates.

CAPT. D. SCOTT.

No. 44.

Yokohama, August 3, 1872.

tf

## THE "HIOGO NEWS."

PUBLISHED AT HIOGO EVERY

WEDNESDAY AND SATURDAY.

SUBSCRIPTION \$21 per Annum; payable half-yearly in advance.

Terms for Advertising can be obtained at

"JAPAN MAIL" OFFICE.

Yokohama, February 12, 1874.

tf.

## THE FOLLOWING

IS AN

## EXTRACT FROM A LETTER

dated 15th May, 1872, from an old inhabitant of Horningsham, near Warminster, Wilts:—

"I must also beg to say that your Pills are an excellent medicine for me, and I certainly do enjoy good health, sound sleep and a good appetite; this is owing to taking your Pills. I am 78 years old.

"Remaining, Gentlemen, yours very respectfully,  
To the Proprietors of L. S."

NORTON'S CAMOMILE PILLS, London.

Aug. 1. 26ins.

## CAUTION.

## BETTS'S PATENT CAPSULES.

The public are respectfully cautioned that BETTS'S Patent Capsules are being infringed.

BETTS'S name is upon every Capsule he makes for the leading Merchants at home and abroad,

and he is the ONLY INVENTOR and SOLE MAKER in the United Kingdom.

Manufactories:—1, Wharf-road, City-road, London, and Bordeaux, France.

Yokohama, 6th July, 1872.

12m

## MISCELLANEOUS.

## Hongkong &amp; Shanghai Banking Corporation.

Paid-up Capital.....5,000,000 Dollars.  
Reserve Fund.....1,000,000 Dollars.

## COURT OF DIRECTORS.

Chairman—W. H. FORBES, Esq.

Deputy Chairman—Hon. R. ROWETT, Esq.

AD. ANDRE, Esq.

R. BELLIOS, Esq.

A. F. HEARD, Esq.

J. F. CORDES, Esq.

W. LEMANN, Esq.

THOMAS PYKE, Esq.

S. D. SASSOON, Esq.

## CHIEF MANAGER.

HONGKONG.....JAMES GREIG, Esq.

## MANAGERS.

SHANGHAI.....EWEN CAMERON, Esq.

YOKOHAMA.....T. JACKSON, Esq.

LONDON BANKERS.—LONDON AND COUNTY BANK.

## BRANCHES AND AGENCIES.

HONGKONG.  
SHANGHAI.  
YOKOHAMA.  
BOMBAY.  
CALCUTTA.

FOOCHOW.  
HANKOW.  
HIOGO.  
AMOY.  
SAIGON.

## YOKOHAMA BRANCH.

## INTEREST ALLOWED

ON Current Deposit Accounts at the rate of 2 per cent. per Annum on the daily balance.

## ON FIXED DEPOSITS:—

For 3 Months.....3 per cent. per Annum.  
" 6 " .....4 per cent. " "  
" 12 " .....5 per cent. " "

## Local Bills Discounted.

CREDITS granted on approved Securities, and every description of Banking and Exchange Business transacted.

DRAFTS granted on London, and the Chief Commercial places in Europe, India, Australia, America, China and Japan.

HERBERT COPE,

Acting Manager.

Yokohama, May 1, 1874.

HARRISON & SONS,  
EXPORT & GENERAL STATIONERS.

ACCOUNT BOOK MANUFACTURERS,

DIE SINKERS,

SEAL ENGRAVERS,

RELIEF STAMPERS AND ILLUMINATORS,

LETTER PRESS, LITHOGRAPHIC AND COPPERPLATE PRINTERS.

BOOKSELLERS AND PUBLISHERS,

BY SPECIAL APPOINTMENT TO H. M. THE QUEEN,

H. R. H. THE PRINCE OF WALES,

THE ROYAL FAMILY,

AND HER MAJESTY'S GOVERNMENT OFFICES.

An Illustrated Catalogue, with Samples of Paper, Specimens of Stamping, &c., Sent on Application.

## HARRISON &amp; SONS,

59, Pall Mall &amp; 1, St. James' Street,

Printing } 45 & 46, St. Martin's Lane, Charing Cross,  
Offices } 15 & 16, Gt. May's Buildings, London.

Yokohama, May 10, 1874.

26ins.



## MISCELLANEOUS.

**KEATING'S COUGH LOZENGES.**

**THIS UNIVERSAL REMEDY** now stands the first in public favour and confidence: this result has been acquired by the test of 50 YEARS' EXPERIENCE. These Lozenges may be found on sale in every British Colony, and throughout India and China they have been highly esteemed wherever introduced. For COUGHS, ASTHMA, and all affections of the Throat and Chest, they are the most agreeable and efficacious remedy. They do not contain opium or any other deleterious drug, and may therefore be taken with perfect safety by the most delicate constitution.

Sold in Bottles of various sizes.

**KEATING'S BON BONS OR WORM TABLETS**

**A PURELY VEGETABLE SWEETMEAT**, both in appearance and taste, furnishing a most agreeable method of administering the only certain remedy for **INTESTINAL OR THREAD WORMS**. It is a perfectly safe and mild preparation, and is especially adapted for children. Sold in Tins and Bottles by all Chemists.

**CAUTION.**—The public are requested to observe that all the above preparation bear the Trade Mark as herein shown. **THOMAS KEATING, LONDON, EXPORT CHEMIST AND DRUGGIST.** Indents for pure Drugs and Chemicals carefully executed.



**TRADE MARK.**

Aug. 1. 26ins.

## THE GREATEST WONDER OF MODERN TIMES! HOLLOWAY'S PILLS.

**THESE** famous and unrivalled Pills act most powerfully, yet soothingly on the liver and stomach, giving tone, energy, and vigour to these great main springs of life. Females of all ages will find them in all cases to be depended upon. Persons suffering from weak or debilitated constitutions will discover that by the use of this wonderful medicine there is "Health for all." Blood is the fountain of life, and its purity can be maintained by the use of these Pills.

Sir Samuel Baker, in his work entitled "The Nile Tributaries in Abyssinia," speaks of the Pills in the highest terms.

Mr. J. T. Cooper, in his famous "Travels in China," says that when money could not procure for him his necessary requirements, he could always get his wants supplied in exchange for "Holloway's Pills."

## THE GREAT CURE ALL! HOLLOWAY'S OINTMENT.

Is a certain remedy for bad legs, bad breasts, and ulcerations of a kind. It acts miraculously in healing ulcerations, curing skin diseases and in arresting and subduing all inflammations. Rubbed on the neck and chest, it exerts the most beneficial influence over asthma, shortness of breath, sore throats, bronchitis, diphtheria, coughs, and colds. In the cure of gout, rheumatism, glandular swellings, and stiff joints, it has no equal. In disorders of the kidneys the Ointment should be most effectually rubbed over the seat of those organs.

**THE "MOFUSSIL GUARDIAN,"**

Of August 31st, 1872, states that a severe case of that dreadful plague "dengue" was cured in a few hours, by well rubbing the body with Holloway's Ointment.

These remedies are only prepared by the Proprietor, **THOMAS HOLLOWAY, 533, Oxford Street, London.** Beware of counterfeits that may emanate from the United States.

Yokohama, September 27, 1873.

52 ins.

**CAUTION.**—Mere imitations. Marks. Act.—The celebrated **YORKSHIRE RELISH.**—Messrs. **GOODALL, RACKHOUSE & Co.,** of Leeds, England, the proprietors of the above-named sauce, having successfully prosecuted certain persons before Alderman Sir R. Carden, at the Mansion-house, London, on the 6th June, 1874, for having fraudulently counterfeited their trade mark and label, hereby give notice that they will prosecute all persons pirating their said label and trade mark or infringing their rights in respect to the same.—**J. SEYMOUR SALAMAN,** Solicitor to the Trade Mark Protection Society, 12, King-street, Cheapside.

Sept. 5, 4ins.

**JAMES WHITFIELD,**

**CLARINGTON BROOK FORGE AND IRON FOUNDRY,**

**WIGAN, LANCASHIRE, ENGLAND.**

Makers of the celebrated Spades, Shovels, Picks, Miners' Tools, Cart Axes, Bushes, also Small Engines, Mortar Mills, Iron Castings for Collieries, Gas and Iron Works, &c., &c. Dealer in Files, Saws, Steel, Dies, and all kinds of Tools, safety Lamps, Hoisting Blocks, Jacks, Axes, Vices, Levers, Screws, Bolts, Washers, Rivets, Nails, Safes, Jacks, Hammers, and all Ironmongery. Goods of best quality as used for home consumption.

Aug. 20, 4ins.

## MISCELLANEOUS.

## CROSSE & BLACKWELL'S CELEBRATED OILMEN'S STORES ALL WARRANTED OF SUPERIOR QUALITY.

**PICKLES, SAUCES, SYRUPS, /**  
**JAMS, IN TINS AND JARS.**  
**ORANGE MARMALADE, TART FRUITS, DESSERT FRUITS**  
**PONCONS, LISBON APRICOTS AND PEACHES.**  
**MUSTARD, VINEGAR**  
**FRUITS IN BRANDY AND NOYEAU.**  
**POTTED MEATS AND FISH.**  
**FRESH SALMON, OYSTERS AND HERRINGS.**  
**KIPPERED SALMON AND HERRINGS.**  
**HERRINGS A LA SARDINE.**  
**PICKLED SALMON.**  
**YARMOUTH BLOATERS.**  
**BLACKWALL WHITEBAIT.**  
**FRESH AND FINDON HADDOCKS.**  
**PURE SALAD OIL.**  
**SOUPS IN PINT AND QUART TINS.**  
**PRESERVED MEATS IN TINS.**  
**EAS, CARROTS, BEANS AND OTHER VEGETABLES**  
**PRESERVED HAMS AND CHEESE.**  
**PRESERVED BACON.**  
**OXFORD AND CAMBRIDGE SAUSAGES.**  
**BOLOGNA SAUSAGES.**  
**YORKSHIRE GAME PATES.**  
**YORKSHIRE PORK PATES.**  
**TONGUES, GAME, POULTRY.**  
**PLUM PUDDINGS.**  
**LEE AND PERRINS' WORCESTERSHIRE SAUCE.**

*Fresh supplies of the above and numerous other table delicacies may always be had from every Storekeeper.*

**CAUTION.**

*Jars and Bottles should invariably be destroyed when empty, to prevent the fraud of refilling them with native productions. Goods should always be examined upon delivery, to detect any attempt at substitution of articles of inferior brands.*

*Every Cork is branded with Crosse & Blackwell's name.*

## CROSSE & BLACKWELL PURVEYORS TO THE QUEEN. SOHO SQUARE, LONDON.

At the Paris Exhibition of 1867, **THREE** Prize Medals were awarded to **CROSSE & BLACKWELL**, for the marked superiority of their productions.

Yokohama, May 27, 1872.

12ms.

## GEORGE FLETCHER & Co., BETTS STREET, ST. GEORGE'S EAST, LONDON,

AND

**MASSON WORKS, DERBY.**

Established over Thirty years as  
**MAKERS OF EVERY DESCRIPTION OF MACHINERY FOR SUGAR PLANTATIONS AND REFINERIES,**  
and well known all over the world.

Also the **ORIGINAL PATENTEES** of the **MULTITUBULAR BOILERS FOR THE COPPER WALL.**

Multitubular and other Steam Boilers.	Cattle Pumps.
Condensing and High Pressure Steam Engines.	Vacuum Pans with all their accessories.
Donkey Engines.	Centrifugal Sugar Machine.
Distillery Engines.	All kinds of Apparatus for burning Animal Charcoal.
Air-pump Engines.	Copper Rum Still for steam or fire.
Wrought Iron Waterwheels.	Light Rails, Axles, and Wheels for Megass.
Horizontal and Vertical Sugar Mills of every description, with suitable gearing.	Dippers and Cranes.
Cane-juice Pumps.	Improved Feed Injectors (Fletcher's).
Tubular and other steam Clarifiers.	Cane Pumps.
Sugar Pans, Coolers, &c.	Draining Machinery, with scoop wheels or centrifugal pumps.
Granulating Pans of every description.	Cast and Wrought Iron Tanks.

Also small Plants (clarifiers and Sugar Boilers extra) to make 24 tons per day of 12 hours, for £770.

Yokohama, March 21, 1874.

11.